THE RIGHT TEACHING OF Uſeful Knowledg, to fit Scholars for ſom honeſt Profeſsion;

Shewing ſo much skil as anie man needeth (that is not a Teacher) in all knowledges, in one ſchole, in a ſhorter time in a more plain waie, and for much leſs expenſ than ever hath been uſed, ſince of old the Arts were ſo taught in the Greek and Romane Empire.

LONDON,
inted by *W. Du-gard*, and are to bee ſold by *John Stephenſon* at the ſign of the Sun upon Ludgate-hill, 1649.

1080.a.14

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MVSEVM
BRITAN
NICVM

TO HIS
Well-beloved Nephew
Mr GEORGE SNEL,
Citizen and Gold-smith of
Lombard street, London,
Mercie and Peace.

Good Sir,

IN the storm of my calamitie, your goodnes toward mee, and my afflicted ones, having been, next tl

divine; the onely shielder, while all other who familiarly know you, do, as you well deserv, worthily report your religious dutie toward God; your eminent power in prayer; and most just dealings with men: give mee leav, as beeing my best retribution at present, to witness to the world my verie great thankfulness, by the adding of your name to these hastie conceptions; and the rather, becaus these thoughts were partly conceived, and totally written, while I was, as at all times, a welcom guest in your own hous: whence it will follow, that if

these

theſe well-meant endeavours may anie waie advance the publick welfare, much of the acknowledgment ſhall bee due to your bountie; but as one well acquainted with your modeſt diſpoſition, I ſhall ceaſ to mention my further good affections, and continue a dailie petitioner at the throne of grace, that all fulneſs of bleſſings may ever bee multiplied on your ſelf and yours, according to the free mercie of our God, the glorie of whoſe ſaving grace bee exalted and honored for evermore. Thus continueth

Yours in all due thankfulneſs
in Grege Solus.

A MISSIVE
SHEWING
The occasion of the hastie Printing of this Tractate:

To his verie loving Friends Mr *DUREY*, and Mr *HARTLIB*, men notedly known for their earnest endeavours to promote the welfare of more profitabel learning, in English Schools.

My verie good Sirs;

WHom for your weldeservings of the publick, I do truly value and honor; in our conference a few weeks since, had at

S. *James's* by *Westminster*, touching a waie of reaching, how young Schollars might bee best trained-up in all prudential knowledges, whereby they may bee made most readie and fit to do service unto God, to their Countrey, to Parents, to Magistrates, to Service-masters, to Themselves; Your earnest desires then shewed, to bee readie and instrumental for promoving such a good work, not onely here in *England*, but if occasion should bee offered in *Germanie* and *Scotland*, your native Countries, invited mee then, and there to give you a sight of som studied thoughts, which of late I had considered touching such a project, to wit, how to set-up and set forward the teaching of the most

moſt uſeful and moſt needful knowledges and learnings, that may do men moſt good all the daies of their life; that our engliſh youths may no longer bee taught to bee emptie Nominaliſts and verbaliſts onely, and to have no knowledg of the neceſſarie things and matters, that ſhould bee taught in, and by their longſom and toilſom nouns and verbs; but, by divine bleſſing, maie henceforth bee *realiſts* and *materialiſts*; to know the verie things and matters themſelvs, and yet onely ſuch matters as may beſt further a man for the ſufficient doing of all duties and works perteining to his own profeſſion & perſon; which my welmeant proje&, by your ingenuous humanities, beeing then much

much applauded; you thereupon were verie importunate, that I would either put it in print, or let you have an exemplarie of it; but I fearing to give anie copie, leaſt, as not long ſince, without my privitie I might bee brought as an abortive unto publick view, I choſe rather in the threed bare habit and ill ſet-on, in which you now ſee it, to prevent ſenſleſs abſurdities that happen in printing, to ſee it as well provided for, as the poſthaſte of my ſtrait time would permit: yet notwithſtanding all my prevention, you ſhall finde ſom over-ſights committed, at the over-haſted Compoſſitation and Preſs. Yet all of ſuch qualitie that your ſelvs, and anie other courteous Reader,

Reader, upon the notice that is given of them, may easily amend. *Prosit & sufficiat*, my honored Friends, *fruendo gratiâ divinâ in Christo Jesu æternùm valete.*

in Grege Solus.

These three short words, the letters have
Of th' Autors name, if you it crave.

W. D.

W. D.

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Errors.

Errata.

Page		Read
17	fine ſtops	five ſtops
46	verbs	words
63	55	63
63	and among	among
68	diſcourſer	diſcourſ
90	hath been	hath
121	bateing	eating
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27	Three Cups
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THE TEACHER OF THE English School

To him that Readeth.

COurteous Reader: exſpect no more in this project, then is intended; to wit, A brief delineation of a few thoughts, which you may conceiv, in the notion of a Race to bee run, wherein are propoſed four Stages.

The first *of Learners, who without letters are to bee guided, by conſtant inurement in the waie of*

good manners, and of that happi-
neſs, of which in their low conditi-
on they may partake: for publick
wiſdom may preſcribe ſom general
rules, by which illiterate Parents
and Maſters may bee directed ſo to
educate Children and Servants, as
they may becom moſt profitable for
their Countrie, for their Educators,
and for themſelvs: and great in-
convenience is cauſſed, where the
numerous multitude of illiterate
ones, are left without prudential in-
ſtruction, how to live in that waie
of obedience, that is able to make
themſelvs truly happie.

The ſecond *Stage is of thoſe,*
that would bee proficients in lite-
rate Knowledg ſo far, as it can bee
procured by the Engliſh Tongue
onelie.

The third *is of ſuch, who deſire*

to attein ſome higher degree, then the Engliſh tongue alone is able to teach.

The laſt Stage is of thoſe, that purpoſe to learn Perfection, by which they may bee enabled to teach others.

They that onely intend to run the firſt Stage, are ſolely to bee left to the Convoie of th oſe Inſtructions, that the wiſdom of Superiors ſhall appoint.

For them of the ſecond and third ſtage, the delineation of this model is preſented.

The more generous Spirits that are bent to run the laſt ſtage of perfection, are here onely commended to bee completed in the famous Univerſities for Arts, and in the honorable Inns for Law-prudence.

In his engagement on this un-

tried ground, all that the Autor hath to loſe is, but his wonted reputation to bee a non-adventurous and a moderate man. Of theſe his wel meant endeavours; your benevolent cenſure, as hee hopeth, will bee ſuitable to his free ingenuitie, who really wiſheth that the curſorie threds of this raw piece, by help of better Artificers, may bee made a complete Coat for muniment and ornament to all the Natives of this Land, in which wiſh hee perſiſteth, who is truly

Yours in the Lord Chriſt

in Grege Solus.

THE TEACHER OF THE English School.

Preparing Learners how to live well in their future vocation.

Submissly presenting to the honor'd Patrons of useful teaching, how, as hee conceiveth, the Youth of England, *in the* shortest time, *in the* easiest manner, *neer their own home, at the cheapest rate, may bee taught so much of everie needful knowledg,*

as may make them most fit, whether rich or poor, for that calling which they are to profess.

And presenting how men in autoritie, and teaching Masters may provide, that no knowledg necessarie for the youth of this Land may bee left untaught: and how the parents and friends of Learners may plainly perceiv and trie whether they make due proceeding in the necessarie knowledges which they ought to learn.

And thirdly, how all needful Arts, and Mysteries of Arts may bee unanimously taught, and in teaching, may bee freed from all impertinence, deficience, and superfluitie, and how all this learning may bee kept in a due proportion, both for the utilitie of the learner and of the whole land: and bee perpetually

ly taught without anie opposition, or variance: for what contradiction can there bee, where the same doctrine shall bee taught in the same form of dictated words, in all parts of the Nation, within the gates of Schools, open to none but to the Scholars?

And shewing, that whereas the Projector in this pourtraict of his purpose, hath more enlarged himself upon som parts, then upon others; his reason is, Becaus hee thought those parts to bee more liable to censure, then other: as to bee esteemed needless, whereas the other to everie considerate eie, are apparently needful.

But rather desiring you to think seriously on the great benefit, that may grow out of the ful pursuance of this intendment, than further

to trouble you in reading preambles, the Autor *commendeth these impolished materials to the impartial judgement of them that can judg, and continueth a faithful* Solicitor *for* the Common-Wealth of Learning.

in Grege Solus.

THE

THE TEACHER OF THE English School.

Preparing Learners how to live well in their future vocation.

THese ensuing seem the more principal Heads of usefull Learning for English Youth.

Section I.

FOrasmuch as no one by nature without teaching, can per-

perform the neceſſarie duties perteining to his own perſon; therefore they that want *Mediums* to acquire literate Diſcipline, muſt not bee left without ſom general Directions, to fit and faſhion them, how to behave themſelvs dutifully to Parents, Maſters, and Magiſtrates; which directions are to bee preſcribed, by the autoritie and prudence of Superiors. The Solicitor here addeth onely this, That hee thinketh, that diſcreet Parents, and Maſters for ſervice, beeing guided by the previous leading of Magiſtratical directions, may as well reſtrain a few from bad inclinations, from infections by evil companie; and may as well hold them to a conſtant practice of good

cuſtoms

cuſtoms in doings and ſayings, (which is the ſureſt waie of education) as anie teaching-Maſter can do among a multitude of unſeaſoned children in a great School. Therefore it beeing impoſſible that the Maſter of a School ſhould bee able to hold a multitude to mannerly good cuſtoms ſo preciſely, as Parents and ſervice-Maſters can do a few in their own families; Let not Parents anie longer impute want of manners in their children, to anie negligence of teaching-Maſters; ſeeing they themſelvs have better advantage to teach pious manners, and civil behaviours in their own houſes.

Thus much of them that teach and learn, without knowledg

ledg of Letters: Now before wee com to ſpeak of them that are better inſtructed by literate teaching, wee have ſom thing to ſaie of the qualifications requiſite in a teaching Maſter,

Sect. II.

MUch is the godly pietie, and moral puritie which School-teachers ought to exemplifie and practice among their Scholars: therefore they ought to bee of pious qualitie, of gentle demeanour, of a choiſ neatneſs in their perſon, apparel, and geſture, of invincible patience, of unwearied induſtrie, of a genial delight in teaching, of a compliant diſcretion to the various infirmities of Children,

of

of a disposition sweetly allureing, of a competent skil for teaching, of a fair pronunciation. Though the unworthiness of manie presuming to teach hath cast som asspersion upon the profession, yet without doubt, they, who set the foundation-stones of all godliness, moralitie, literature and language, ought for estimation to hold the next place of dignitie to the best Ministers of the Divine Word.

This little shall suffice to bee said of them, that deserv to bee Teachers: Now of them that should bee taught.

Sect. III.

First it is to bee noted, that vocal teaching out of the volume

volume of discretion and experience, which is the most natural, must ever concomitate that erudition which is taught out of books, and must alwaies bee used to instruct the learners on all occasional and individual occurrents of which no general precepts can bee given.

1. Infant Children by order of nature first to bee taught, should straightly bee held, to a custome of keeping their bodie and their clothes pure and clean, and of keeping their apparel well set on, to order the gestures of their bodie in a decent manner, to order their countenance that it bee not sower and sullen, but alwaies chearful, that no deformed motion bee used of the eies or lips, that the feet and hands

bee

bee compoſed in a manlie poſture, that the ſpeech bee verie courteous without *Thee* or *Thou*, that all duties of obedience bee don, without ſhew of unwillingneſs, that the children com at the firſt call, that they obeie at the firſt bidding, let them bee carefully reſtrained from ſtubborn diſobedience, and from ſelf-willed paſſions, from frequent fobbings and weeping. Let them bee inured to uſe reverent obeiſance to their betters, and kinde ſalutations toward all their acquaintance, reſtraining of children from acting of evil, and continually holding of them to order all their ſayings and doings, according to the precepts of godlineſs and virtue, is the onely teaching not onely of infants

fants, but alſo of all learners. Precepts and commands are onely to bee uſed unto them, who have, by grace and long cuſtom, gained ſom power to take heed and to order their doings, not according to their own will. The ſtedfaſt courſ of refraining from acting in an evil manner, and of compelling to do all things that are to bee don according to godly and virtuous command: this is the ſum of teaching the yonger ſort. Before, and with the teaching of Letters, children muſt bee as it were hand-lead to do and act everie dutie, in that manner as the will of good men, and the precepts of virtue do appoint: when by long cuſtoms in conſtraint to virtue, the thorns, and

thiſtles

thiſtles of bad diſpoſition, and of inclination to evil, are fallowed, broken up and ſlain, then and not till then the good ſeed of divine and moral precepts are to bee ſown.

Laſtly, this vocal and manual inſtitution, which the wiſe Greeks called Paidagogie, and *childe-leading*, muſt ſo long bee continued, untill it ſhall bee throughly innaturate, and incorporate by cuſtom into the bodies and mindes of Learners.

Sect. IV.

IN literate learning, the *Primer* book beeing the firſt to bee taught, ſhould therefore bee compoſed in the moſt facile and moſt eaſie manner.

1. Then

1. Then the *Primer* ſhould not bee made of the Myſteries of Faith, and matters of Religion, which are things above all capacitie of Infants, and unhappily inure's them to ſpeak of Religion onely as Parots: but the Primer ſhould contain onely things moſt familiar, and beſt known unto infant children: Firſt therefore teach them ſingle names; as, *father, mother, brother, Daniel, Robert, Peter: ſiſter Marie Joan, Lydia, Elnor, Suſan: apple ſugar, nuts, plumbs, bread, fleſh, butter, dog, cat, mouſ, bird, head, face, hand, finger:* then bring them to propoſitional ſentences; as, *the milk is hot; the water is cold; ſugar is ſweet:* thence to reaſoning cauſal; as, *this broth will bite your tongue, becauſ it hath pepper:*

pepper: I will thank my mother becauſ ſhee gave mee this fig: Laſtly, let him read illative Reaſon: as, *My father is angrie, therefore hee will chide: Becauſ I have ſaid my leſſon well, therefore my mother will love mee.*

2. In the *Primer* there muſt bee no capital letter printed, but all the letters of the ſame name muſt bee printed in the ſame figure, otherwiſe the diverſitie of the ſame letter, will breed confuſion in a weak wit.

3. When there is anie letter in a word that muſt not bee ſounded, then a ſmall point muſt bee ſet under; as under *g* in *ſign*, and under *o* in *people*.

4. The Letters ought to bee ſet in ſuch order, as they are to bee ſpelled; therefore print not

ſyllable

ſyllable, but *ſyllabel*; and ſaie *honorabel*, and leav *honorable* to the French men, from whom wee firſt had it, and ever ſince the Conqueſt have inconſiderately uſed it.

5. When the letter *g* coming before a vowel muſt bee pronounced with a hard ſound, the vowel *u* muſt bee put immediately after *g*; as, in the words *begguer*, *gueſt*.

6. When that *h* is to bee ſounded ſmoothly in a word, note it with a note of lenitie, thus *'humbel*, *'honeſt*, *'honorabel*.

7. When the letters *ch* muſt bee pronounced hardly, note them with an aſpirate mark; as, *A'chitophel*, *A'chilles*: and when the ſame letters are to bee breathed gently, note them with a

ſign

ſign of a lenitie: therefore print the word *chircher* with a note of aſpiration over the firſt *ch*, and with a note of lenitie over the ſecond *ch*, thus in *'Chir'cher.*

8. All ſyllables that muſt bee pronounced with a long and high ſound, muſt bee ſigned with a circumflex accent, as in the words *rîch, prôud, nobîlitie, monopôlie, Conſtantinôple.*

9. All words of manie ſyllables ſhould bee rightly divided *ſyllabatim*, by a ſhort line drawn; as by ſom heretofore hath been well put in ure; as here in the words *ſan-ctĭ-fi-ed, com-mand-ment, beau-ti-ful,* that the ſcholar may the better learn the hard work of dividing ſyllables.

10. When two vowels do make

make a monophthong and uniſound, they ſhould bee noted over head; as is here ſeen over *heăved, wheăt.*

11. When two vowels com together, and muſt make a diphthong or doubled ſound, they are to bee ſigned as is the uſual manner, by two pricks printed above them: as, in the words *aer, voïce, intiër.*

12. in the concurrence of uniſon-vowels, the infant muſt bee admoniſhed, that *ea* muſt ſound as a long *e*; and *ei* muſt bee uttered as a ſhort *e*, as in the words *togeither, either, neither*; *ai* is to bee founded as two ſhort letters: as in *faïr, chaïr.*

13. The *Primer* beeing a Book for weakeſt capacities, muſt bee Printed as plainly and fairly

fairly as poſſible it may bee, and in the Roman, as beeing the plaineſt letter.

Sect. IV.

HItherto of the *Primer* book; now enquire wee, how it may bee moſt eaſily taught.

1. No Ruſtick nor Forrein Pronunciation muſt bee ſounded into the ears of Infants; for from their firſt impreſſion, they will bee apt to take a vocal Character, that will diſgrace their ſpeech ſo long as they live.

2. The vowels muſt bee verie perfectly ſounded: to wit, *a* at the bottom, and *e* at the top of the lung-pipe; *i* is to bee ſounded a little more forward

in the mouth then *e*: *o* is to bee ſounded over the flat of the tongue, in the hollow of the pallat: *u* is to bee uttered between the lips, yet not ſo ſlenderly as the French, nor ſo fully as the Spaniſh. It is the honor of England to retein, as ſacred, all her antient Characters and cuſtoms, that are conſonant to ſober pietie, and civil obſervance. The continent of the world by inevitable wars, is ever more ſubject to mutation and change: but wee Britains divided ſo far from the world, were wee wiſe as wee ſhould bee, might hold advantage of antient dignitie above all other nations of *Europe*. To borrow of others argues beggarie; and to imitate others is a giving of evidence, that wee eſteem

ſteem them above our ſelvs.

3. The vowels in their varietie of ſound from the lungs, through the throat to the lips, ſeem to imitate fine ſtops in the neck of a muſical inſtrument: as anie that will begin with *a* at the depth of his winde-pipe, and aſſcend gradatim by *e*, *i*, and *o*, unto *u*, at the overture of his mouth, may by a trial eaſily conceiv.

4. Becauſ the attributing of the ſound of one conſonant letter to another, doth much trouble Abcedarians: there ſhould bee rules given to ſhew, in what place, ſuch confuſion of ſounds may bee admitted.

1. Therefore, when the letter *ſ* followeth a vowel and cometh before the vowels *i*,

or *u*; then *ſ* is to bee ſounded as the double letter *ʒ*: as in theſe words *deſire, leaſure.*

2. It is to bee certainly noted, when the letter *t* muſt bee pronounced as the letter *c*: as in the word *nation*: and when it muſt bee uttered, in its own proper nature, as in the word *tidings.*

3. When the vowels *i*, or *u*, are changed into conſonant letters, the *j* muſt alwaies bee tailed downwards: and the *v* conſonant muſt bee figured cloſe and round, as is here to bee ſeen in *jubilee, joiner: venture, voluntarie.*

4. The double letter *x* is to bee uttered, as if the letter *c* and *ſ* were printed in the place of *x*, and as if the word *vex* were written with *c* and *ſ* thus *vecſ.*

5. The double letter *ʒ* is to bee

bee uttered, as if the letters *d* and *ſ* did ſtand, where it ſtand's: as if the names *Bezaliel*, *Ezekiel*, were written *Bedſaliel*, *Edſekiel*. The perfecting of this Section as of all the other, require's more time, then the *Solicitor* can withdraw from his neceſſitous labors, for getting vital ſupports for ſuch as providence and nature have put on his care and charge.

Sect. V.

OF the facilitation of that, which is to bee taught, what hath been ſaid ſhall, for the preſent, ſuffice. Now of the *modalitie*, how the learning infants are to bee inſtructed.

1. No ſlaviſh correction with

the whip ſhould bee uſed, for that it breedeth in the corrected a baſe and abject ſpirit, a fowl Bridewel-face, bitter paſſions, a dogged ungentle diſpoſition, a verie hatred againſt the School, the Teacher, and againſt learning, which hatred beeing once rooted, is ſeldom afterward removed from the heart. To teach children is to prepare them ſo, that in a ſweet and pleaſant waie, they may bee able in a gentle manner to converſ with all ſorts of perſons. The minde that hath been ſtooped and broken by ſuch violent means, is like a patient recovered out of a violent fierie ſickneſs, well hee may renew ſom ſtrength in bodie and ſpirit but ſhall never bee ſuch a perfect man as hee was before;

manie

manie are the worſt all their daies for beeing under the diſcipline of intemperate cholerick governors in their tender age.

2. To beget a deſire in children of praiſ, of advancement to place of more precedencie in ſchool, of favor from the *Preceptor* and *Parents*, this is the onely way to frame up children to bee men, fit to negotiate in all affairs. Fair inducements, and ſweet allurements are the onely means, to breed good wits and good ſpirits.

3. Let not infant children bee blamed, nor diſcouraged for that they cannot learn to know and call all the Letters, by their names, before they begin to ſpel and read: for it is a harder tax to learn the names of ſeveral

letters alone, that have no agreement in ſound with the names by which they are called, then to pronounce the naming of them with the ſyllables in which they are ſet, which ſyllables have alwaies a ſound verie like the letters of which they are made: therefore the eaſieſt way to teach letters, is to put the learner to ſpel and name the ſyllables, as they accur in reading; and ſo experience will manifeſt, that without confuſion, or dulling wearineſs, continual practice in ſpelling and reading will make the letters and their names well known to the infant-learner. Aſſiduous practice, with this varietie of ſpelling, will teach, in a ſhort ſpace, the letters and their names with facilitie and eaſ.

4. In-

4. Infants, that are of like capacitie, and knowledg, ſhould bee ſorted into forms and ſocieties, ſo that alwaies the ſame three or fower, may bee called at once, to bee taught: then let al the fower, look on the ſame book, which book the teacher holding in his hand, let the learners ſtand ſo cloſe together that they may all ſee plainly, on what the Maſter doth point with his feſtcue: then let the teacher call upon everie one of them to name the letters; and to pronounce each ſyllable, and ſo let him put the Scholars to contend one with another, who can ſpeak firſt, and who can ſaie beſt. This ſtriving will take off all wearineſs in the learners, and will ſtir them to take pleaſure in doing

betterthan their fellows. Thus it is no diſcredit to the Maſter of the works, to ſee the loweſt foundations bee well laid.

5. After ſom mediocritie of knowledg is gotten, if anie diſciple bee ignorant in that hee ſhould ſaie, put him to ſaie it over two or three times: for to learn is to get knowledg of that in which the learner is ignorant: and without this ſpecial labor, to expel everie ſpecial ignorance, hee that is ignorant in a thing will abide ignorant ſtill.

6. If the learner do confidently pronounce anie word or ſyllable unduely, the teacher ſhall cauſ him to pronounce the ſame in a right manner, three or fower times together; that ſo by that frequent iteration of that

which

which is right, the error may bee unlearned, and the right waie may bee so manie times traveled over, that the misconceit may bee utterly driven out and the right cours may bee implanted and rooted. It is more then a threefold work, to unteach that which is wrong, and to teach the contrarie. This most laborious office of unteaching, and teaching is to bee seriously put in execution, as often as anie occasion shall require: otherwise error will grow up more speedily then truth; becaus to the one waie of right, innumerable waies of straying, and wrong going are opposed.

SECT. VI.

Sect. VI.

FRom the *Primer* well read over, it will bee meet to conduct the learner to the ſacred *Scriptures*, and to the *Grammar* for Engliſh: of which the former muſt bee an exerciſe alwaies concurrent with all other ſtudies; and to the later hee is to bee lead, ſo ſoon as hee ſhall bee found able for it.

1. Becauſ the ſooner the principles of anie art can bee ingrafted into the tender minde of a young diſciple, the better they do innature and radicate themſelvs: and what is ſo neceſſarie for Engliſh children, as to have a timely underſtanding of their own vulgar language?

2. And

2. And without doubt, it will bee more easie to learn terms, hard words, rules, and precepts of that speech, which they have used from their cradel; then of the Latine to which they are strangers.

3. And further, the forms of Numbers, Genders, Cases, Declensions; and of Moods, Tenses and Grammatical persons, by this earlie instruction, in the morning of puerage, will bee made so well known and familiar, as if they had com with the learner into the world.

4. And evermore, the first impressions in childhood, do enter most deeply, and adhere most firmly.

5. And all things belonging to speech and *Grammar* beeing thus

thus easily learned concerning English, the waie to the *Grammars* for Latine and other Grammatized languages, will lie verie readie and open to the learners.

6. It shall bee esteemed, of all that understand, to bee a verie excellent and useful skil, in one that knoweth nothing but meer English, to bee able, out of his *Grammar*, for the English tongue, to give a warrantable rule and reason, for everie word and sentence which hee speaketh, and to justifie the same for sound and approved.

7. By the Divine blessing, this seem'sthe onely waie to feed and nourish the natural seeds and inbred principles of right intelligence, and sound understanding.

8. The

8. The exerciſe and exemplification of all the rules and precepts for Engliſh, will bee by far more inducible for him that learneth, then anie examples of the Language that is leſs known.

9. The puttting of Engliſh ſpeech out of the artificial order, by which it is made more delightful to the ear, into the natural order, according to which the Nominative caſe is firſt placed, and next after that the Verb, *&c.* as alſo the explanation of everie word, ſhewing what part of ſpeech it is, and the declining of the Engliſh Nouns, and chiefly the Pronouns: and the declaring of all other grammatical accidents that belong to each word, together with the Rules by which the ſpeech is compoſed

composed and constructed: as, it is extant in the given Lecture wil bring great increas of knowledg, and a verie great delight to him that is taught.

10. It seem's little better then a brutish and reasonless Reason, for a man to bee able to saie no more for the defens and justification of the speech which hee useth, then this, I speak so and so, becauf I hear and see that all others do speak, as I speak, and do write so as I write: and for a truth, this idiotish reason is all the reason, that anie man can give, for anie thing that hee writeth, unless by help of a wit more then ordinarie, hee can applie the Rules of his Latine *Grammar*, to maintein the rights of his English speech.

11. Let

11. Let the Engliſh youths bee taught to learn and approve their own language, by rules of *Grammar*, made fit for that purpoſe; and they may ſpeak Engliſh as intelligently as ever the Romanes did ſpeak Latine: and better then anie other people, ſince the Romanes loſt the perfection both of their Empire, and of their Eloquence.

12. Surely it is a ſimple incogitance, and a want of due conſideration, to ſtand perſwaded, that it maketh much for a man's perfection to know the cauſſes and rules of the Greek and Latine; and yet to think, that without defect or dammage hee may ſecurely want the rational knowledg of his own natural ſpeech: everie illiterate plowman

man can allege the conſtant uſe and cuſtome of others, to uphold and juſtifie his own manner of words, pronunciation, and writing: but ſhall one that hath been bred up at School, bee able to know no better cauſ, nor to yield ſtronger reaſon for the ſpeech which hee uſeth, then illiterate ones can?

13. The renowned Romanes excelling all the world in prudence and wiſdom, did value and eſteem, cultive and poliſh their own natural language, and uſed the Greek and all other tongues to bring help, and do homage and ſervice to their Latine: and for that end and purpoſe, they cauſſed their own rude Latian tongue, to bee made a Grammatized and learned language.

1. By

1. By cauſſing *Palemon* and *Priſcian* to make moulds and Models of Declinations, and Conjugations; into which forms all Nouns and Verbs were to bee caſt, and from thence to take their Latine ſhape and figure; or for default, to bee condemned as *non*-Latin, barbarous, aliens and ſtrangers from the Romane State: and what hinder's, that wee ſhould not herein imitate their wiſdom, freedom, and prudence?

2. And this imitation ſhould bee purſued and perfected by all Scholarly exerciſe and uſe, till everie learner of the ſecond ſtage bee made a skilful Grammarian for Engliſh.

14. The neglect of this teaching of Engliſh by Grammar, is the

the nurſ and cheriſher of manie, and verie hurtful miſchiefs, not onely among the common ſort of Scholars, but even among them alſo, who otherwiſe are famouſly reputed for learning:

1. Becauſ they never ſtudied to know the derivation and proper ſignification of the Engliſh words which they uſe, but take anie, to which their fancie more then their judgment leadeth; whither for ſignification proper or improper for their purpoſe, they know not.

2. Manie that would bee eſteemed verie reverend for depth of learning, do not know ſcientifically with what warrantable letters and ſyllables they ought to write their own native ſpeech; inaſmuch, as they have

no

no precepts of *Grammar* for Engliſh, by which they may do it: whence it is, that in Orthographie for writing, ſom, in ſom few words, follow the Orthographie of the old Britains; manie, that of the Latines; ſom that of the Saxons; more are they that imitate the French: and not a few are they that follow their own reaſonleſs fancie.

Sect. VII.

1. NExt after the *Grammar* for Engliſh, a ſecond *medium* to make the Engliſh tongue a ſettled, certain and corrected language, would bee to cauſ a *Lexicon* to bee compoſed, wherein a full meaſure of all ſorts of words, as in a common ſtore-

ſtore-houſ, may bee laid up, even as in the Dictionaries for Latine and French; and why ſhould not wee have ſuch an excellent Dictionarie to ſhew the nature and propertie of our Engliſh ſpeech, as learned and laborious *Nicot* hath made, ſhewing the utilitie and uſe of the French tongue: ſom materials of which Lexicon for Engliſh, may bee ſuch as theſe following.

1. that everie word ſtored up for this uſe, bee of a fair and ear-pleaſing ſound.

2. That it have a plain or probable origination out of ſom Language: for derivation of words, when it importeth cauſſalitie and knowledg is of much uſe, and much to bee commended: as the holie Scriptures, and humane

humane writings do witneſs unto us.

3. That of everie Noun and Verb there bee a brief deſcription made of the nature of the thing that it doth properly betoken, for that will beget much ſound knowledg in the Reader.

4. That, ſo far as may bee, a choiſ of ſuch words bee onely made for our *Lexicon*, as are alreadie in uſe among the Engliſh.

5. That firſt, the prime and moſt vigorous ſignification of each word, bee ſet down: and then that which is ſecondarie and ſymbolical.

6. That each word taken, as is ſaid, from other languages, may have ſom characteriſtical letter or letters inſerted into it, to note the Anglociſm, by which

it

it is made proper and endeniz'd into our national corporation: as for the Latine word *labor*, to to write *labour*: and for the Latine *peris*, to write *periſh*: which Anglociſms are alſo otherwiſe diverſly noted, by mutation, omiſſion, tranſpoſition and addition of a letter or letters: as when wee ſaie *pietie*, for *pietas*: and ſomtimes by a marvelous contraction; as when for the word *redemption*, wee, following the French, do write and print *ranſom*.

7. From the date of the edict to ratifie and ſettle the Engliſh language, that all words, thenceforth to bee uſed, have onely their metal from the *Lexicon*, and their ſtamp from the *Grammar*.

8. That

8. That by autoritie ; like that once granted to famous *Priſcian*, everie word thenceforth to bee uſed, by anie native of *England*, contrariant to the edict for Engliſh language, bee adjudged and condemned for non-Engliſh, barbarous, non-ſignificant, and of none effect, and void to all intent and purpoſe.

2. Som of the manifold fruicts and profits revenuing and riſing from the *Grammar* and *Lexicon* for Engliſh, and from the plenarie purſuance of what is projected by them, will bee theſe:

1. Wee ſhall have a wel-tuned and a ſmooth-running language.
2. It will bee choifly ſignificant.
3. Everie man, by the *Lexicon* may trulie know and boldly

warrant the meaning and ſen
of the words, which hee uſeth
4. Everie writer by the *Lexico*
and *Grammar* may juſtifie th
letters which hee uſeth in everi
word. 5. The language an
the writing of it, and the ſignifi
cation of it will bee alwaies un
doubted and certain, without va
riation and change, and held to a
immutabilitie; as the Latine now
is, by the power of the *Gram*
mar and *Dictionarie* for Latine
6. The language of our Land
thus brought to a fixed and im
mutable ſtate, it will not, as in
former ages, ſo alter out of date
and knowledg, but that poſteri
tie may bee abel to read and un
derſtand, what was written by
their Elders, that lived five hun
dred years before. 7. Wee
ſhall

ſhall reap all the ſame profits and advantages, that wee ſee the glorious *Romans* have gotten, by the means afore-mentioned. 8. By the uſe of the *mediums* afore-deſcribed, all nations will eſteem and honor the Engliſh-tongue next to the Latine. 9. By putting this project in practice, the ſpeech of the pen and the ſchool will bee known and diſcerned from that rude and ſordid language of the Artizan and Plowman, for the more eſtimation and honor of Learning. Beſides manie others, theſe rich commodities beeing duly valued and prized, were able to make anie of judgment to wiſh, that hereafter men might have no more libertie to write or innovate new language, then is permitted them

to ſtamp and coin monie.
10. What forced the great Theologues of *England* and the Sages of the Laws not to truſt the changabel Engliſh, or French-tongue to conſerv and inviolately keep their ſacred oracles? was it not becauſ the Engliſh and French, as all other vulgar ſpeech, was alwaie in mutation and change, inſomuch that within the ſpace of two hundred years, ſucceeding poſteritie cannot underſtand that language which their forefathers uſed.

11. Therefore, if the people of *England* wil have the *maxims* and myſteries of the Laws to bee tranſlated into Engliſh; Firſt by effecting ſuch a work as is afore-mentioned, let them prepare

pare ſuch a ſtanch and laſting veſſal as will not looſ it ſelf, with the the Laws conteined within the ſpace of a few hundred years.

If anie object, that the Lord *Littleton* and all the Reporters of Pleaded Caſes, have written their Law in French, and therefore wee may aſwell have our Laws recorded in Engliſh? I anſwer, that the language iu which they wrote, is indeed in manie things like to the French tongue; but withall I do affirm, that the French nation did never uſe ſuch language as is uſed in the Engliſh Laws: inſomuch that no French man, though hee know our Laws, is abel to conceiv the meaning of our Law-French. But our antient Sages and *Fure-*

prudents, made that book-French as a *Cabal*, written in that ſole book-language, to preſerv their deep and wiſe Sanctions and Decrees for the profit of poſteritie: which wiſdom and prudence hath been ſo much ſublimated and refined, and hath been brought to ſuch cloſe faſhioned ſpeech and words, and to ſuch limited terms, that no Latine words were abel confinedly to expreſs: and therefore as the ſchool-Divines, ſo our ſchool-Lawyers were forced to invent words and language of their own, moſt cloſely faſhioned to contein and expreſs their own preciſe notions.

Poſſibilities to make the Engliſh as pure, proper, and eloquent language as was that of the Greeks

Greeks or Romanes, bee ſuch as theſe enſuing.

1. In this learned age, wee have as good language at home, as I ſuppoſe that of the Latines was. 2. The forrein tongues, from which our ungrammatized Engliſh is borrowed, as the old Britiſh, Latine, Dutch, and French, take them reſpectively, are for the moſt part more poliſhed, the Greek excepted, then the *Hetrurian*, *Dalmatick*, and *Gauliſh* were, at the time, when out of them the Latine was endowed and enriched, as a Bride to bee eſpouſed to the *Romane* Empire. Now out of all the forenamed languages, from which the ſpeech of our Nation is aſſumed, wee have an abundant election of words, filed and ſmoo-

thed already for our purpoſe, which with delightful varietie, can make our Engliſh as copious, as either the Latine or Greek.

2. The Grammatizers of our tongue, if they ſhould ſelect the Engliſh Prepoſitions, which are verie manie, and likewiſe take our monoſyllable words, and after the manner of the Weſtern Britiſh, and Eaſtern Languages ſhall ſet them at the ends of the Engliſh Verbs, throughout the Tenſes of everie Mood; they may make our ſpeech by much, more proper for uſe, more ſignificant, and more full, then as yet it is: As for example: *I go-up, thou goeſt-up: I ſpeak-loud, thou ſpeakeſt-loud: I will com-in, thou wilt com-in: I walk-out. thou walkeſt*

walkeſt-out, &c. this waie of compoſition, as is conceived, will make the Engliſh ſpeech not onely more plain and more proper for uſe; but alſo much more plainly ſignificant and much better truſſed, and more ſtrongly jointed.

3. A *Florilegium* may bee made by thoſe manie learned wits, bred and hatched in the Halcion calms of Peace, of all the beſt Engliſh forms and phraſes of ſpeech, and of all the wittie and pleaſant expreſſions, which are plentifully extant in the works of our great Predicants, and famous Comedians, and in thoſe innumerabel Tractates, that have been more purely, and more ingeniouſly penned in late times; then in

anie time heretofore within memorie: and with theſe the Engliſh *Lexicon* may bee ſtored, and beautified, for the Reader's imitation.

4. Beſide thoſe Autors, and bookspaſt number, which, verie geniouſly, and with much elegance, of late years, out of all languages, have been taught to ſpeak Elegant Engliſh, for the better furniſhment of all them that affect eloquence; there will bee found able heads, and hands, for the curious tranſlating of *Saluſt*, and of the choiſeſt parts of *Cicero*, of *Iſocrates*, of *Demoſthenes*, together with the principal declamations, and orations antient and modern: and ſo make for ſtudents of Engliſh, an Engliſh Academie of ſelect eloquence.

5. And

5. And above all other, the preſent, exquiſite, and elaborate times for learned eloquence, ſeem to bee the moſt advantagious for ſettling and ſtateing of our Engliſh tongue, as beeing now at the higheſt perfection for elocution and language, that ever have been, or are like to bee.

Sect. VIII.

OF ſo great neceſſitie it is, Grammatically to learn the Engliſh tongue. Now wee have to ſpeak of the art of writing, as an erudition in the Engliſh School, next to bee taught: of which the Solicitor, at preſent, hath no more to ſaie, but that in everie collegiate School, there ſhould bee a skilful Writer

ter, first to teach the Romane, as beeing moſt eaſie to learn, and through the Chriſtian world, moſt common for uſe: for the Engliſh Secretarie writing, beyond the clifts of *Dover* is not readabel by anie ſtranger: then next after the Romane, the mix't Secretarie, now moſt in uſe; and for manie ſtudents, that proceed to the Latine tongue, ſom curſorie knowledg of the Chancerie, and Court-hand will bee of good uſe. Laſtly, the art of Short-writing ſhould bee learned; becauſ on all occaſions, it will bee of great uſe to take ſpeedie notes, of Lectures in Churches, and in Schools: of arguings and pleadings in Courts of Juſtice: of Publick commands, as they are onely

onely vocally proclaimed: and finally, of all long inſtructions by word of mouth, that with ſafetie may not bee entruſted to weak memorie: Till the Learners ſhall bee abel to write fairly with ſpeed, in concurrence with other ſtudies, theſe ſeveral ſorts of uſing the Pen, muſt bee daily uſed.

Sect. IX.

THe skill of reading all *kinds* of writings, that may concern an Engliſh man, ſhould likewiſe bee learned: and not onely the breavitures, and contractive daſhes of Lawyers, Scriveners, and Clarks in office, but alſo the rude and ragged writings of Laborers, Mariners, and vulgar Artifi-

Artificers; that a Scholar after ſo manie years ſpent at School, through defect and want of skil, to read hard and harſh writings, bee not diſgracefully forced to ſtand *non-plus*, and mute at everie bad-written and abbreviate word.

Sect. X.

JOintly with the practice of writing, the diſciples of the rural College ſhould learn the verie needful art of Arithmetical accounts; an art, which no man, above a handie-craft trade can ſafely want: for atteining of which skil, it ſhall ſuffice for our curſorie teaching, in the countrie College, to have a collection compoſed of the moſt obvi-

ous

ous and usual rules of Numeration, Addition, Substraction, Multiplication, Division, of the Fore and Back rule of *Three*; and of the Reduction of coins, weights, and measures: the rules of Practice, and of Fellowship, in Commerce beeing totally left to those special teachers who profess that particular Art of Numbers, which is, in a manner, peculiar to the weightie affairs, and intricate dealings of Merchants and Factors. Touching the necessitie of learning this art of Calculation, the Solicitor affirmeth, that albeit otherwise a Scholar bee fully qualited, and throughly furnished with all other Science, yet, if hee bee ignorant, and know not how to work skilfully in numbers

bers and accounts, hee ſtands utterly uncapabel to execute anie good place or office of charge or importance. Ignorance in skilful ordering and due keeping of reckonings and accounts, is a potent means to deſtroie and ruin anie great eſtate.

Furthermore, the ſtudent of Arithmetick ſhould take ſpecial notice, that as the art of Numbeeing is ſomwhat hard to bee readily and perfectly practiſed: ſo there is not anie of the liberal Arts, that is ſooner loſt and forgotten, unleſs it bee nouriſhed, and renued by frequent practice. Here laſtly, ſom directions muſt bee given how to make and keep a Book of accounts and reckonings, for al ſorts of affairs.

SECT.

Sect. XI.

BY due erudition in the arts aforegoing, the rural Scholar beeing thus far, brought on the waie to his future profession, is now to bee instructed how to behave himself in all courteous demeanours, and civil deportments, when hee shall go abroad to live and converse with men. Instruction touching manners and behaviours given unto infants, when they are gon through their puerage, and com to junage, must have a superstruction of those civilities, which are to bee observed and practised all the daies of man's life. Let the learners never forget this. The use of discreet manners everie mi-

minute, while wee are in ſocietie, is as neceſſarie to preſerv the civil life of our good reputation, credit, and eſteem with men, as is our breathing of the air, to preſerv our life natural. But here, before hee begin to teach his rural ſtudent, touching ſocial duties and civil reſpects; the *Teacher* praieth the more grave Reader, either wholly to paſs by theſe 11, 12, 13, 14, and 15, Sections, or to com munitioned, with verie much ingenuous patience, to hear the trivial puerilities that of neceſſitie muſt paſs, from the careful Teacher, to his untaught hearer. This beeing premiſed, it is to bee underſtood, that men with whom wee are to act and converſ, are either inſtantly preſent, or diſtantly abſent.

ſent. For civil demenours and duties, to bee performed, to men preſent with us, it is to bee remembred, that the teaching of geſture, carriage, and due moving and ſtaying of the bodie, and of the parts of it, for the moſt part is to bee effected, by the actual geſtures and poſtures of the inſtructor, acted before the eies of the learner, rather than by anie vocal precepts: therefore each one, that will laudably act his own part, that is to ſaie, ſuch action, geſture, motion, bowing and beiſance, as of dutie pertein to his own perſon, muſt ſubmit to go, as it were, into the tiaring-houſ, with the Maſter of the Comedie, and there learn how to act, geſticulate and perform all that pertein's

teins to that part and office, which the divine providence hath appointed him, to expreſs and act during the ſcene of his life, on the ſtage of this world, that is on his own ſtall and ſtation, vocation and calling. The chief, and almoſt the onely precept that can bee given, touching this learning of decent behaviours of the bodie, in doing civil obeiſance and dutie, is this, That the Teaching-maſter have a continued care that this learning and acting of good manners and courteous demeanours bee inceſſantly acted and uſed on everie occaſion, and bee verie conſtantly uſed and exerciſed in the College, at a place and time appointedfor it.

SECT,

Sect. XII.

NOw, for an Eſſaie, the ſolicitor inſtructeth his novice how to execute an errand or meſſage, ſaying, when you are going to do a meſſage unto a man of dignitie, 1. Having the matter which you would impart, well fixed in your minde, as you are going, think on it again and again, how you may deliver it, in the beſt order and words: and beeing com to the houſ where you hope to finde him with whom you would ſpeak: though it ſtand open knock at the door: for it is verie diſpleaſing unto people to enter into them, before they know of your coming: then of the partie

tie that com's at your knocking, ask whether ſuch a gentleman bee there: upon anſwer, that hee is there within, demand what companie is with him; upon notice taken of the qualitie of the perſons that are in the room, when you are ſent for, enter, doing beiſance from the breſt downward: whether in your approach you ſhould make more often beiſance then once, conſideration beeing had of the dignitie of the perſons, your own wit and diſcretion muſt prompt you: for none may venture to converſ with men, in the view of the world, but onely they, who have the divine gift of ſolid diſcretion, joined with ſom experimental knowledg: If the preſent dignitie of Perſons, to whom

hom you ſhould do obeiſant
verence, bee not known unto
ou, then, at an inſtant, having
ken notice of the better hand
d place, where they ſit or
nd, begin, and according to
e order of place proceed, to
ake your beiſance, as diſcreti-
ſhall dictate: as a champion
Combate, even ſo hee that is
companie muſt accommodate
s doings, by an extemporarie
ſtinct of reaſon: your obei-
ce don and ended, at ſuch a
ſtance as the law of decence
quireth; then ſtop and ſtand,
eining ſuch reverential po-
re and geſture, as the great-
ſs of the preſence, in which
u are, ſhal ſeem to require: and
ere wait, or as reaſon willeth,
ire to ſom place in view, ex-
ſpecting

pecting when you ſhall bee moved to deliver your meſſage: for you may not preſume, to ſpeak to men in dignitie higher above your ſelf, before thereunto you ſhall bee moved: when by words, or motion of the hand, you ſhall bee willed to impart the cauſ of your coming, advance, till you bee at a convenient diſtance, there having made obeiſance, premiſe the ſervice, and civil reſpects of the man, from whom you are ſent, and forthwith do that, for which you com: which being don, make another beiſance, & retire a paſe or two, and a while there, in due poſture of bodie, hands, eies, and feet, with immovabel patience, wait for an anſwer, the which, by incidence of occaſion

if

it ſhall bee long deferred, you
ay take your ſtation, ſo it bee
view, at a further diſtance; ne-
ertheleſs, having alwaies an eie
the Lord or Gentleman, on
hoſe anſwer you wait: and if
ie urgent buſineſs, either of
e perſon, on whoſe pleaſure
ou ſtaie, or of your own, ſhall
auſ the time of your ſtaying to
em over-long; then you ſhall
o well to ſpeak to ſom one of
e houſ, there waiting in the
oom, to put his maſter in minde
at you attend for his anſwer;
nd then whether you bee cal-
d, or that the gentleman com
nto you, ſee that again
ou do your beiſance: and
ter hee hath told you
hat anſwer you ſhall return,
en humbly ask, whether his

Lordship, or worship, (according to his titel) bee pleased to command you anie further service and asking whether hee pleas to dismiss you from your present attendance: with a lowlie obeisance, first presented to the chief man of the companie, and turning and bowing to others of the worthiest there present, depart thence.

Sect. XIII.

IT will bee a part of verie profitabel education, to act and represent som like Scene of civilities, once everie week; and that everie Scholar, in proportion to his capacitie, have his part first shewed and prescribed unto him; which exercise of civil gestures, postures,

&

ostures, and of apt and cour-
ous language, as the experi-
ce of it, hath plainly proved,
ill work a marvelous good im-
ession of civil duties in Scho-
rs: which briefly may bee
otted, and exploited, in such a
odalitie, and manner, as this:
The Preceptor is to sit in
e notion, and condition of a
ord, Knight, great Magistrate,
r Gentleman; everie apt Scho-
r singely alone is to enter the
oom, make his approch, do his
eisance, and in due posture to
and at a distance, according to
e dignitie, which the teaching
aster doth then personate and
epresent: in that station, let
im wait till hee bee moved to
eliver som letter, or otherwise
o shew the court of his com-

ing; and ſo let him proceed, to act that part aforementioned, or ſom other as ſhall bee appointed: while each one is acting his own part, the Preceptor is to obſerv everie fault both in ſpeech and in action, and is to ſhew how it is to bee corrected and amended: and they that act well, muſt bee commended, and fully encouraged, in their well doing: and good diſcretion, and judgment muſt bee uſed, that no light and phantaſtical words or geſtures bee there allowed, but the moſt civil, grave, and moſt commendable manners, and faſhions, which the ſtaied Gentlemen of the Court of State, and of the Inns of Court do beſt allow and approve: and in all ſuch actings of civilities, let each

one

one bee taught not to affect, nor practiſe anie phraſe or geſture but ſuch as well agreeth with the ſtate and condition of his own perſon.

Sect. XIV.

But the teaching of theſe things will ſeem to the common multitude verie needleſs, and ſuperfluous niceties; notwithſtanding, howſoever they may ſeem, or bee cenſured to bee of little and light moment, the Solicitor cares not, while that in ſpeaking his opinion of them, hee ſtand's well aſſured, that hee follows the foot-ſteps of prudent experience. And this is well known unto all that know what pertein's to dutious man-

ners and civil behaviours, that anie young man of whatsoever dignitie or qualitie hee may bee; if in anie well-bred companie, hee shall ignorantly fail, or of negligence omit the due performance of that civil ceremonie, which then is to bee observed by opinion and judgment of the grave, judicious and well-taught Gentrie, hee shall bee noted, censured and condemn'd to bee as an unbred Rustick, and senslesse Clown: and having once such a disgracing asspersion and report raised of him, hee shall hardly wipe it off for manie years after: and persons of a truely gentile, and perfect education, in points of civilitie, can easily perceiv, at the first enterview by manner of salutation,

of

of obeiſance, of poſture, geſture and ſpeech, whether a youth have been well educated or not: but theſe cerimonies of civil duties, are as ſacred myſteries that cannot bee ſeen and approved by anie, but onely by thoſe that have the eies of their underſtanding open and clear, by the learning and practice of civil behaviours: they that are meer hedg-hogs of the fields, and never ſaw other behaviour, but what is in uſe at a countrie Church-door, have no more ſenſ nor perceivance of this moſt noble, and needful art of civil manners, then a deaf man hath of harmonious muſick; or man that is blinde of excelling beautie: it onely pertein's to the learned to judg rightly of learning.

When a man is once shewed the waie to the common Well, hee can go and fetch water when hee will: even so when by the short rules and monitions of School-teachers, it hath been notified and shewed, to the rural Students what needful arts they should studie, and what use and benefit everie such art doth bring to the learner, and all things beeing given in writing, as hath been said, in the English tongue, it can bee no long nor hard labor, to attein so much of everie needful knowledg herein taught, as may sufficiently fit them for that vocation which they intend and purpose to profess and practise.

After that a Scholar to civil discipline hath been instructed, in

in the common principles of due carriage and demenour, as it ought to bee uſed among men of good education and qualitie, it will bee no hard matter when hee hath totally left the School, and followeth his ordinarie calling, to get more knowledg daily in right practice of civilitie: for everie companie of well-bred men, and among whom hee ſhall converſ (if hee obſerv), wil bee unto him as a School of manners: and the behaviours of each one may ſerv as a book, wherein to learn ſomwhat, either for invitation to practiſe, or for caution to decline.

Sect. XV.

AND this art of good cariage and manners is not so slightly to bee regarded, as careless licentious ones do ignorantly esteem: for as that common saying hath it, it is most true, without exception, that *manners make a man*: that is, a man worthie to bee much valued and esteemed: whereupon it doth in good reasoning, follow, that Hee who hath no civil manners, can have no manlinesse; that is asmuch as to have said, hee that wanteth civilitie and manners, may not bee esteemed to bee one of that corporation and companie, that in veritie and deed are truly men: but standeth

eth as a creature excommunicated, exiled, and banished from the societie of humane civilitie.

Hee that is observantly careful to perform civil courtesies, and due respects towards everie one, winneth the good-will, love, and favor of all: whereas hee that either will not, or cannot use courteous demeanour; but contrarily, is contemptuous, rough, and harsh in societie; is loathed and abhorred of all that know him: Good manners is a precious gift of God, that procureth favor with all people, whersoever a man cometh.

Sect. XVI.

AS in coming to speak unto a man, there is much re-

remonie of duties to bee don: ſo in holding conference and talk with anie perſon of worth, there are manie due reſpects, which ought to bee uſed: as in acting and doing a ſalutation or beiſance. 1. Take off the hat, with the right hand, and let it down to the knee, laie the left hand toward the upper part of the breaſt, with the fingers held cloſe together, pointed toward the chin: ſet the right leg a littel forward, with the heel inward to the inſtep of the left foot, which maketh a ſure poſture: then leaſurely bow the bodie, more or leſs down, as may beſt anſwer in proportion, to the more or leſs dignitie of the perſon whom you ſalute: then with like leaſure raiſe up your bodie:

bodie: and let all this first act of courtesie bee don without mooving either foot: for, as the use now is, thrusting back of the left leg is reputed a meer rural behaviour; unless an obeisance should bee made unto a Prince, or to a Princes peer, where the left foot is to bee put back, that the face beeing bended toward the ground, the head may bee bowed down to the right knee.

The bodie beeing raised to an upright stature, after a space, if your talk bee held with a person that is near to your self in equalitie of condition, courteously desire him to cover his head, and contend with him that hee would put on his hat, before you put on: and so holding on your

discourse

discourser for a while, keep forth your right foot still; with your right hand on your side, pendent to your knee, and left held stedfast in its posture, as is said, on your brest; and after som time elapsed, you may put your right hand in like manner on your brest, and let down the left by your side, and set forth the left leg: but if the conference bee continued with bare-head, the hat may bee changed into the other hand, and held at the other knee; yet in length of discours the hat may also bee held at your girdel, in your hand, or otherwise may bee laid on the bowing of your arm: this change of uniform posture of the bodie, in long conference, will serv well to put off wearines: and

dure-

dureing your discourſ, one while hold your eies ſet, as it were, half ſhut, which is an embleme of a muſeing minde: and ſomtime, let them fix on the upper part of his breaſt with whom you confer, and now and then glance, but not fixedly ſtare in his face: and in your conference there muſt bee interpoſed a viciſſitude of courteous ſpeech, and ſomtime interlocutories, ſhewing that you attend, and approve what the conferrer ſaith, but never gainſaie what hee ſaith, with averment, without ſom qualifying words, as, by ſaying, May it ſtand with your favour, I have not been of that opinion, I am not of that judgment, or, I have heard it otherwiſe reported: for a flat contradiction, ſeem's

ſeem's not onely rough and ruſtick, but alſo, is almoſt as much as to ſaie, you tell a lie: and without asking leav, debar not anie from ſaying that which hee is about to ſaie, for it may bee a benefit unto you, to hear it: it is no ſmall part of prudent and practical wiſdom, rather to bee willing to hear then to ſpeak: for the ſpeaker is alwaies a giver, and ſo may bee a looſer: but the hearer is alwaies a receiver, and ſo hath an advantage to bee a gainer: howſoever it may bee, the rule of good civilitie is neither to hinder your fellow diſcourſer to begin to ſaie what hee would; nor to interrupt, and ſtop the ſpeech that is begun, without premiſing your excuſe, of taking ſuch boldneſs, and asking

ing leav of your collocutor: as, in ſaying, Sir, I praie hold mee excuſed; Sir, not to diſpleaſ you; Sir, I crave pardon, if you pleaſ, firſt to ſaie thus much: and it is to bee noted, that an earneſt diſpoſition to ſtop, or interrupt anie one in his ſpeech, is a ſign of a hot-head, and of an untemperate and untamed paſſion.

Sect. XVII.

THis, as a Monitorie, may may ſeem enough touching the uſe of civilitie in conference: now of ſom courteous obſervance to bee practiſed with them, with whom you walk, ride, or meet on the waie. When you are about to walk forth, if the houſ, or lodging bee your own, you may

may requeſt your companion to go forth firſt; but if the poſſeſſion pertein to your fellow, of your own accord do you firſt go out, with your head uncovered, as a reſpect of reverent honor to your aſſociate: beeing gon paſt the precincts of the houſ, it beeing ſuppoſed by our waie of teaching, that your companion is the more worthie man; ſtop, and retire at his left hand ſide, with your hat in hand to give him precedence; but hee, as moſt of your ſuperiors are wont, will urge and preſs you to hold on your waie and take place in going before, nevertheleſs with full demonſtrance of due reſpects unto him, bee ſure to retire the more, and importune him, with inſtant preſſure to take

take his due place; or otherwiſe, it will give occaſion to them, that ſee, and know your inferioritie, to judge you to bee ſimpel, incogitant, and not abel to know what juſtly pertein's to your own condition and qualitie; therefore though offering of the better hand and precedence, by your ſuperior, do ſeem a great courteſie, don unto you, yet if you take and uſe it, it will much diſgrace you for pride and ignorance, as if you were ſottiſh, and knew not your ſelf.

Sect. XVIII.

WHat precedence is, is a thing ſufficiently known: But what is meant by the better hand is in manie caſes, dificil and doubtful

doubtful: of which caſes, that your good diſcretion may conjecture the reſt, I will onely mention theſe few examples: In the mid'ſt of a field, your right-hand-ſide is to go-join'd on the left hand of your ſuperior companion: and why it is ſtated by the law of civilitie in all nations, as an immutable dutie, that the better man is alwaies to ſtand, and ſit at the right-hand-ſide of his inferior, the reaſon is thus taken from a militarie cauſ, whence all the moſt ſolid civilities had their firſt riſe and begining; which the Solicitor demonſtrately proveth thus: the chief and main end of all civil ceremonie is, to ſhew and expreſs a readie willingneſs in him that doth obeiſance and honor,

to

to ſubmit and under-put himſelf to the autoritie, and actual power of the perſon, to whom hee performeth ſuch dutie, which indeed is martial honor: therefore the prudent geſture of the one hand, and the complied poſture of the other, and the ſtooping down of the bodie, and the bowing down of the neck toward the weaponed ſuperior, is a reſigning over, and a deliver-ing up of the obeiſancer's whole bodie and ſafetie into the hands and poſſeſſion of his, thus honored, Lord: as likewiſe when an inferior ſouldier cometh with his right hand joined, as it were, to the left hand of his commander, what elſ is it, then the puting of all his abilitie and ſtrength into the left hand of his ſuperi-

or

or, who thereby hath a duplicate power, over, and upon him, that is under command: firſt, that the commander hath, or may have, at his pleaſure, the right hand, that is the chief force and ſtrength of his inferior, ſecured and held faſt: Secondly, becauſ that the right hand of the inferior perſon, beeing ſo near the bodie of his ſuperior ſtanding at that right-hand-ſide hath no power to fetch a blow or ſtroke to hurt that his commander, as beeing ſo near on his right and beſt hand: and contrarily, an inferior walking or ſtanding at the left ſide of his commanding ſuperior, ſtand's obvious, lyabel, and as it were, expoſed to all power and violence, which the remote right

and

and ſtrongeſt hand of his commanding Lord is pleaſed to execute: therefore in a word, as hee that obeiſantly boweth, even ſo hee that ſetteth himſelf at the left hand of his commander, in type and in fact, in ſhew and in truth doth diſable himſelf as much as in him lieth, that hee may totally ſurrender liverie and ſeizen and poſſeſſion of his bodie and life, into the power and hands of his honor'd ſuperior.

Sect. XIX.

NOw to return to give ſom inſtance how occaſionally the right-hand ſide of a ſuperior ſomtime may and ought to bee taken in ſtanding or walking: as firſt, the right hand of your ſuperi-

ſuperior is to bee taken, that you may give unto him the upper place in a room, the next place to a fire, the next to a window or light, *&c.* if otherwiſe you cannot do it, you muſt take the right hand of him: again, that your honored friend may walk in the faireſt path, and that hee may go next the wall, or hedg by which you paſs: that hee may walk in a place fartheſt and freeſt from danger, as neer by the ſide of a cliff, or by the brink of a pond or river, go you next the danger though you take the right of him that is your better: and while you are yet with mee on foot, good youth, let mee alſo tell you, that when you are about to go with your friend, into his own houſ; though you bee by far

far, the better man, yet do not you enter into his houſ, before him. Manie other profitabel points of civilitie wnich are abſolutely uſeful ſhould here bee noted for novices, that as yet have not uſed anie exerciſe in the civilitie ſchools, which, ſhould they not bee now omited, would lengthen this Enchiridion into a Volume.

Sect. XX.

NExt in riding with companie upon the high waie, give place and give hand to your betters, in the ſame proportion as you did beeing on foot: where bee it obſerved, that at a diſtance before you meet a companie coming toward you, if you ride

forth bare-headed, a long-by your Lord or great maſter, and ſo ſeem to hold a ſerious conference with him, it will procure much reſpect, to your honor Sir, from all that paſs by: the like you may alſo do for obteining more honor to the great man with whom you are, in paſſing through anie town or village: It will bee accepted as a great point of courteſie, if you offer hand to help your honored Sir up, and down from his horſ. Here it is to bee remembred, that whether the ſtudent of civilitie do ride or go in companie of his ſuperiors, ſo often as they ſhall begin to ſpeak unto him hee is to to uncover his head, and to bow the bodie alſo, though hee bee on horſ-back. This further

ther take for a rule; That so much respect and reverence as a discreet friend or servant would have don to his honored Sir, on whom hee professeth to wait; so much honor and respect, they, in the first place, must exemplifie observ and do; that both strangers and ignorant people may observ and do as much: Hee that is neglected by his own, shall hardly bee respected of others: A servant that either is not discreet and diligent to promote the repute and credit of his Master; or is dull and dogged and will not, or cannot perform due reverence and honor to the Master, by whose bountie hee liveth, is not to bee continued nor suffered to wait on anie person of worth.

Sect. XXI.

THey that discreetly and well would perform anie dutie more then usual and common, as in attendence on Nobles and Princes, first they themselvs in qualitie of private Gentlemen, must frequent persons of such high place, and there carefully observ and note, and afterward must in their private lodgings, practise the manner of attendence, waiting, posture and gesture, which they so have noted. Hee that would acceptably live in anie Societie, must not bee a searcher into the secrets of others: must not speak anie thing that may discredit anie one: and in a word, Hee that would bee ac-

accounted courteous, muſt hear and ſee, and ſaie nought, unleſs hee can with good conſcience ſaie well. The ſcope and end of all conference & diſcourſ ſhould bee a ſetled purpoſe to get experience: for this intent, good choiſ ſhould bee made of the companie with whom wee would converſ, that they may bee of ſuch qualitie, of whom wee may learn ſomthing to make us more abel to live well in our calling. The common uſe of Societie, who only meet for paſtime and pleaſure, and ſpend good hours in talking onely of toies and trifles, is a grievous loſs both of time and of credit; for it begetteth in us a habit and cuſtom to delight in vain matters; and they that are prudently wiſe

value the worth of a man, according to the qualitie of the perſons, in whom, hee doth moſt pleaſ himſelf. The civilities to bee uſed to them whom wee meet in the ſtreets and on the waie, in a word, is this, That wee give a courteous ſalutation, with obeiſance ſuitabel to the dignitie of thoſe, whom wee encounter: and that, if nothing hinder, wee paſs fairly, giving waie, on their left-hand-ſide. The two chief treaſures, with which a youth of good hope ſhould everie hour labor to enrich himſelf, are to gain reputation with them that are wiſe and to get more and more experimental knowledg, to make him abel and prevalent to live proſperouſly, in that honeſt waie of life, which hee

hee hath choſen for himſelf. This is the wiſh, and endevor of the Solicitor, for advancement of uſeful and profitabel learning: that his welbeloved countriemen the youths of England; aſwel in perfect manners and civilitie, as in ſound religion and all other neceſſarie knowledges, may live in a readie obedience toward their ſuperiors, and verie proſperouſly in their private vocation.

Sect. XXII.

ACcording to the ſmall model of this our intended diſcourſ, what hath been ſpoken, ſhall ſuffice, for civil dutie with men, preſent with us: now above all men illiterate, this is a peculi-

ar excellencie, in well taught Scholars; that they can civilly converſ, and hold familiaritie with anie that are abſent, though as far remote from them, as the riſing of the ſun, which they can do by the ſpeech of their pen, by ſpeaking what they liſt in their miſſive letters: which excellent abilitie that rural ſtudents may actuate and uſe, they ſhould learn, 1. Into what degrees men are divided in England: 2. What gradual titels, and additions are due, to each ſeveral degree: 3. How to compoſe Epiſtolarie letters, in proportion, to the ſtate of everie perſon. Of the degrees in England, as the Solicitor conceiveth, the firſt is a Lord Duke: 2. A Lord Marchiſe: 3. A Lord Earl:

4. A

4. A Lord Viſcount: 5. A Lord Baron: 6. Lords Baron by virtue of their office: 7. A Baronet: 8. A Knight of Order, according to the order of which hee is: 9. A Knight Batchelour: of theſe all above a Knight are ſaid to bee made by Creation, becauſ the honor is annexed to their blood and doth deſcend to their heirs: Knights under the degree of a Baronet, are not ſaid to bee created, but to bee dubbed, that is to bee onely indued and inveſted with the degree of Knight-hood; becauſ their degree as a robe of dignitie, is ſolie put on their own individual perſon, with which it vaniſheth and die's, without beeing deſcendibel to their heirs as created dignitie, and Baronetſhip doth.

Here as there may bee cauſ, let the great maſters of gradual myſteries, the ſage Heralds tolerate the inſcience of him that is deſirous not onely to do well, but to learn better: Next follow the Engliſh Gentrie, that are made neither by Creation, nor by Dubbing, but by the antient cuſtom of the Land, which nevertheleſs is deſcendabel not onely to the heirs of the houſ, but to all the off-ſpring, ſo long, as livelyhood, with virtue can ſupport it. Yet here to the perſon of him, that hath a good inheritance the titel *Eſcuier* is uſually added: which, as ſom affirm, is more a titel of courteſie then of eſſentiall degree, in the court of *Honor*; but the titel beeing as antient as the Norman conqueſt, for

for my part, I do moſt willingly acknowledg and honor: and by the common uſe of England, whoſoever hath anie great revenues by inheritance; or hold's anie eminent magiſtratical office, or is graduated to a height, in the ſtudies of the national laws, is entitled Eſcuier, *&c.* 2. Hee is a Gentelman, who beeing qualified with good manners and means is deſcended from generous Anceſtours. 3. Men qualited with learning, and have taken Degree, either in knowledg of the Lawes, or of the liberal Sciences, are Gentelmen. 4. Anie one that hath atteined anie good eſtate in Lands or Tenements, above the proportion of a Yeoman if hee work not in perſon, as an artificer of an inferior profeſſi-

on,

on, hath the estimation and name of a Gentleman. 5. Hee that exerciseth anie Office of Credit that doth concern the Common weal, and by it liveth in fashion of a Gentelman, is in esteem and appellation a Gentelman in England. 6. Whatsoever hee bee, that can maintein himself in good clothes, without personal acting in a mechanichal trade, as a man well seen in the State affairs of England, heretofore hath been published, by the courtesie of our nation, is called Gentelman.

Hee is, counted and called Yeoman, that hath for term of life, in Land or Tenement about fourtie pound yearly, or above: or is in anie other good place under som great person: or elſ, by

the

the fees of ſom office can live above the qualitie of a common Artizan.

Whoſoever holdeth a Tenement of leſs value then about thirtie pounds, and uſeth dailie labor in holding the plow, &c. is by common reputation counted an Husbandman: although beeing called to do ſervice for his countrie, as a Jurate on an enqueſt, hee ſhall bee named Gentelman.

The man that exerciſeth anie hand-works without force, that wearieth the bodie, is termed an Artificer.

They that work under others, for daily wages, with ſtrength of bodie, are ſaid to bee Laborers.

In the next degree are reckoned Prentiſes, that, out of a town corporate

corporate are with Husbandmen or with Artificers.

After ſuch, Prentiſes are reputed ſervants for yearly wages, that have not ſerved as a bound Prentiſe.

Wives and Widows hold their place of order, according to the qualitie of their Husbands.

Singel women and children hold the degree of their Parents, unleſs their virtue make it better, or their vice make it worſ.

Men of Towns Corporate by the Civil Law, are mentioned after them of the Countrie: yet to all intents according to their proportion in eſtate, they are ranked in degree after the rate of Rural Inhabitants: and moreover by reaſon of the Liberties,

and

Municipalities of their Corporation, have a preheminence above them that live abroad in the Countrie.

They that are not listed within the orders afore-mentioned, are in the esteem and eie of the Law as vagabonds and wanderers; as beeing of no familie, of no Parish Church, of no Town, of no Shire, of no Court of great Sessions, or petie Sessions: by their dissolute, loos, and licencious manner of living, they having disfranchiz'd themselvs out of the liberties of the great corporation of England, and forfeited all the rights of English subjects; saving that all the Bridewels, Gaols, and Prisons of the land are kept open to receiv them:

there

...here to punish with severitie, the fornications, purloinings, cheatings, deceipts, thefts, robberies and murders committed by such stubborn runaway runatgates; and incorrigibel rogues.

How necessarie this instruction is for children of hope, everie one may see, to bring them to knowledge of what degree and qualitie they themselvs are, and to know who in everie societie in his several relations is a superior, equal, or an inferior, and to know how to give or take precedence, better hand, and place.

Sect. XXIII.

HAving distributed the English nation into due tribes and degrees: now the Solicitor, would

would ſtir up Scholars to learn what ſtile and titel they ought to uſe in writing and ſpeaking to men, according to the degree and dignitie, rank and order, which they hold in England: which titels, as ſerving for endorſments of the enſuing letters miſſive, may thus bee taught and exemplified.

To the right Honorabel *George* Lord Duke of *Buckingham* his Grace, theſe preſent.

To the right honorabel Lord, the Lord Marchiſe of *W.* theſe humbly preſent.

To the right Honorabel, the Lord Earl of *Newport*, my verie good Lord and maſter, I praie theſe preſent.

To my verie honorabel good Lord, the L. Viſcount *Kellmurrey* theſe

theſe, at *Dutton* houſ, in *Cheſhire*, preſent.

To my verie gratious and beneficent good Lord *Thomas*, *Thomas Morton*, once Biſhop of *Leichfield* and *Coventrie* preſent theſe.

To the Lord *John*, *John Bridgeman*, once Biſhop of *Cheſter* my verie good Lord theſe preſent.

To my truly honor'd Lord, the Lord Baron of B. theſe I praie preſent.

To the right worſhipful Sir *George Booth* Baronet, keeper of the Roles for the Peace: and to the honorabel bench of Juſtices in *Cheſhire*, theſe preſent.

To the right Worſhipful Sir *Charls Snell*, Knight, at *C.* in *Wiltſhire*, theſe preſent.

To

To my much honored friends the Societie of Fellows, in S. *John's* of *Cambridg*, my once dear companions, theſe, I praie, preſent.

To the verie complete Gentelman in Engliſh and Forrein education *John Bridgman* Eſcuier, eldeſt ſon to the worthie Sir *Orlando Bridgman* Knight, ſpeed theſe.

To M. *Richard*, and to M. *Jacob Upphill*, my welbeloved Coſins, at the houſ of Miſtris *Philadelphia Upphil*, in *Barkin* Pariſh in *Eſſex*, I deſire theſe deliver.

To my verie kinde Unkel M. *Geoge Stanburie*, Merchant in *Barnſtabel* in *Devon*, theſe, I praie, deliver.

To his kindred and friends at *Nethercot* in *Chauley* in *Devon*, theſe.

To

To the learned and courteous gentelman, M. *John Linn* of S. *Andrews* in *Scotland*, my excellent Preceptor convey these.

To goodman *Penrose* my first teaching-master, at *Fremington*, near *Barstabel* in *Devon* these deliver.

The titel of an inhabitant within a town corporate, if hee bee above a common artificer, is *master*; with the addition of his profession, as Mercer, Grocer.

To an artificer of common qualitie write thus,

To my loving friend *John Atstiles* Shoomaker at his houſ in Longlane in *A.* at the sign of the Boot bee these delivered.

Or if the partie dwell in the rural countrie you may make your Superscription thus,

To

To my verie good friend, the goodman *Lake* wheel-wright at his houſ in the pariſh of C. haſte theſe.

And likewiſe to a husbandman make your addreſs and direction in this waies.

To my loving friend the goodman A: at his houſ neer B. in the Pariſh of C. theſe deliver.

In writing of Superſcriptions upon letters, due care muſt bee taken that nothing bee mentioned, that may diminiſh the credit of the partie to whom you write; and that nothing bee omitted, that without appearance of flatterie may ſerv to ſet forth his beſt reputation.

Let nothing overmuch, above the merit of him to whom the letter ſhould go bee put in the direction

rection indorsed, least occasion bee taken to censure the writer, for adulation, for indiscretion, or for abuse and scoffing.

It will bee more safe, if the Superscription make no mention of the Relation, which the writer holdeth with him to whom hee sendeth: therefore let not the wife write *Husband*, nor the son *Father*, nor the servant *Master*, nor let the nephew write *Unkel*, &c. for by understanding, in what relation and notion a letter is addressed, bold spirits take occasion to unseal and open the missive, that they may know what affairs are on foot between the parties, that having notice of the business, and of the circumstance of it, either they may forge a false message to in-

intercept the matter in agitation, or by ſom cunning conveiance diſappoint the intent of the parties, to divert and derive the benefit of the whole buſineſs to their friends, or to themſelvs.

Therefore the wife, the ſon, the ſervant, the nephew, ſhould all write in one manner, thus:

To Maſter *G. S.* Citizen of London, at the Cock in Lombard-ſtreet, theſe conveie.

That which is here preſcribed, muſt onely bee taken as a plain monitorie, to them that are as School-boies, either whollie ignorant, or knowing uerie littel of the neceſſarie learnings in this treatiſe propounded.

There is no purpoſe in the Solicitor to ſet forth here anie ſufficient inſtruction of the

know

knowledges which hee wisheth may bee taught, and learned: but his onely intent is, by the short exemplifications which are herein used, to excite and stir up the nursing Patrons of good erudition to cause these, and other needful things to bee perfectly taught, and to move the best wits, by their own industrie to procure unto themselvs all the instrumental knowledges by which they may bee throughly prepared for the well discharging of their duties, in that vocation to which Gods providence shall bring them.

Sect. XXIIII.

THe several degrees, and distinct titels of men with whom

whom Scholars muſt converſ, beeing thus taught and foreknown; now it will bee required that exemplified epiſtels, and letters miſſive ſhould bee here inſerted, that by the whole frame and faſhion of them, the learners of this art of ſecretarie-ſhip may bee led by ocular examples; but the interpoſing of thoſe manie precedential miſſives, which are needful for to promote this neceſſarie work, would make the burden of this buſineſs more coſtly, then the exhauſted Solicitor ſhall bee abel to bear on to its intended end. Therefore a Centurie of miſſive letters, with inchoations, interlocutories, concluſions, ſubſcriptions, and indorſments accommodated to the moſt diſcreet, grave, and

prudential writing of the preſent age, which are already prepared, beeing laid aſide, theſe monitions, for the preſent, ſhall ſerv.

1. The regent maſters of the rural Schools ſhould often dictate to their Scholars models, and forms of well penn'd letters to everie degree of perſons afore premiſed; that upon anie ſudden occaſion offer'd they taking pen and paper, may bee abel to diſpatch a well-compoſed letter, to anie perſon, of anie rank and qualitie.

2. The Teaching-Maſters ſhould cauſ the learners to inure themſelvs to the moſt uſeful phraſes and forms of ſpeech, for an Epiſtolarie ſtile: for there may bee a wittie choiſ made of words and expreſſions, which will

will give much grace and life to Epistolarie writing, where chiefly forms of inchoation, of interlocution, of conclusion, of subscription, and of superscription are to bee noted.

1. Phrases of inchoation, that the Writer may give notice that hee is sensitive of the dignitie of the person to whom his Pen speaketh, and that hee is apprehensive of his own inferioritie.

2. The Letter-writer should note, and have in store Interlocutorie forms of speech to bee used now and then in the bodie of letters, importing duteous respect, unwillingness to bee troublesom, desire to have his petition granted, his serious intent to bee thankful, his instant and ur-

gent neceſſitie, the great benefit, that the favor prai'd may do him, *&c.*

3. How to conclude letters not inſulſly and abruptly, but with words leading to a mature ceſſation; and, as the manner now is, with a cloſe and wittie phraſe of tranſition leading to the Subſcription.

4. There muſt bee ſpecial heed taken, that though it muſt not bee long, yet that the Subſcription bee filled with verie affectuous, and vigorous words, expreſſing all fulneſs of thanks, of dutie, of honor, of ſervice, and of all other omnimodous obſervance.

5. That the indorſment and direction bee made, with ſuch cautious, titels, and additions, that

that nothing bee redundant, nothing deficient.

Hee that can attein abilitie to expreſs neatly and cautiouſly all ſorts of affairs in miſſive letters, is in a readie waie to bee aſſumed to anie imploiment of higheſt importance: Good dexteritie in the skill of a letter-writer, make's a Scholar ſo qualified, verie readie and abel to uſe curious language, and verie courteous ſpeech, in his common talk.

The skill of writing miſſives may bee verie much advanced, if everie ſtudent of this art, with his book of dictates for miſſive letters, ſhal have unwritten paper bound, and therein under certain Common-place-heads, ſhall write the chief forms,

forms, and beſt materials, out of all well-pen'd letters, that ſhall com to his hands, this wil greatly enrich, and make copious his epiſtolarie ſpeech. A ſcholar well experienced in the art of a good Secretarie, ſhall bee well prepared for a laudabel doing of all civil duties.

Sect. XXV.

WHatſoever is written, throughout this whole Treatiſe, is to bee taken rather for an advertiſment to moniſh, then for a doctrine to teach: unleſs there bee anie of ſuch excellent parts, who, upon the ſmall ſtock here delivered out, can raiſ themſelvs to ſuch abilitie, as to bee abel to expedite all things per-

teining to all performance, which is proper to their own trade of life.

Here, I am to minde the Regent teacher, of that which I had almoſt forgotten; and that is, ſo often as the learners com to ſaie their leſſons, let them bee inur'd to ſet their feet in due poſture, their book hand on their breaſt, their bodie upright, in a manlie ſtature, and ſo to make obeiſance before they begin, and let them continue that ſame geſture, till they have ended their repetition: the regent in all the meantime, inhibiting them to uſe anie disfigured faſhion of the brows, lips, or miſholding of their head, and in ſpecial waies let him ſee to it, that while the Scholar doth repete anie

thing, by memorie, that hee do hold his eies half ſhut, that hee may ſee nothing, to draw his minde from that which hee ſhould do, and when hee hath ended his leſſon, let him make another decent obeiſance: for it is a frequent uſe, that faſteneth everie good learning to the minde, and that maketh the learner readie for practice.

It is a fool-hardie and preſumptuous phrenſie, for anie to preſume to perform anie civil or artificial art, by ſtrength of mother-wit, without foregoing exerciſe. Think not that you can do by anie extemporarie facultie that which you ſee well don by another: when one hath plaied well on a muſical inſtrument, none of a right minde that hath not

not learned, will take up the instrument, of a persuasion, that hee can make as good musick as the skilful Musician: no more may anie one imagine in his minde, that without observation and practice, hee can duely act civil duties and courteous demeanours: The intent therefore of the Soli itor is to plot waies and means, to keep and hold learners to continual practise, and use of good arts, and good manners.

Sect. XXVI.

BEcause the common Proverb saith, It were *better to bee unborn, then to bee untaught*; therefore the Solicitor having premised monitions of good

manners, teaching how to live well in ſocietie with men: now as inferior to that doctrine, hee cometh to give ſom inſtruction how learners may live well in their own perſonal and natural beeing.

For it would bee a neglect inexcuſabel, if they to whoſe truſt and education young ſtudents are committed, in the time of their meer ignorance, as touching preſervation of health, when their appetite is inſatiabel, when exceſs and ſurfeit is moſt frequent, when paſſions are moſt violent, when inflammations of blood are moſt incident, and dangers of ſickneſs are moſt deſperate, if in that caſe they ſhould leav their Scholars without monition and munition. Indiſpo-

diſpoſedneſs of minde, and pains of bodie, do not onely make life a verie miſerie; but alſo do make the wit, memorie, and underſtanding utterly incapabel to receiv inſtruction: the diſtempers of the minde do alwaies follow the diſtempers of the bodie. It pertein's therefore to him that would ſow good ſeed to ſee that the ſoil bee of a well diſpoſed temper.

The onely thing that give's contented delight, next after a good conſcience, is a good health: and puerage and junage are ſo violently bent to follow the allurements of ſenſual pleaſures, that they have more need of reins, and of a bridel, then of prohibitions and precepts to hold them from intemperance:

not

not onely to eſcape diſeaſes and dolors incident to the bodie, but more to free the minde from inordinate affections, and predominant paſſions, health ſhould diligently bee preſerved.

The greateſt diſturbance of the rational facultie uſually ariſeth from diſorder of the bodie. Wiſe Aphoriſms and rules for preſervation of health are not onely neceſſarie for the precipitate age of young men; but alſo are verie uſeful to free the bodie from pains, and the minde from diſturbance all the life long, to the daie of diſſolution. Grievous diſeaſes are commonly the bitter fruits of ſenſualitie and bodily pleaſures. 1. Therefore ſhould bee learned the proper operations and effects of all uſual

usual meats, drinks, and sauces. 2. Should bee mentioned what proportion of sleep may suffice, according to the diversitie of growing youth, & of consistent age .3. Let the discipels know the pains of the head, hebetude of wit, brutish dulness and bestial stupiditie, fierie concupiscence tending to phrensie, and the manie other mischiefs that multiplie from overmuch sleeping.

Sect. XXVII.

4. SHew how the Recreations of Students should bee taken in amenities and delights, that pleas the eie and the ear, as in musick, delightful conference, in fair prospects and objects artificial

tificial and natural: and ſhould not accuſtom themſelvs to the animal ſenſes by taking pleaſure in fruition of ſenſualities, taken in by the ſenſes of taſting and touching, which is the ſole and proper delight of animals irrational. 5. The life and welfare of the bodie, having its eſſence and beeing in a proportionabel temper of the prime qualities, and in a mediocritie ſtanding between extremities, muſt not by anie diſtemper bee forced from, and out of that due proportion and mediocritie: for everie ſuch exceſs and going out from the temperature and naturized commixtion, is a moving from life, and cauſſeth all the faculties of life to languiſh. 6. Teach what great alteration

is wrought in the humors of the bodie by the beams, radiations and conſtellations of the Sun, Moon, and of the other planets, and Stars, that the bodie may bee ordered according to it. 7. There muſt bee ſpecial inſtructions given, of the good and evil operation, and of the wholſom and unwholſom effects of the air in which wee breath: becauſ there is nothing from without us that doth ſo inceſſantly, and ſo deeply converſ in the inmoſt cloſets of our nature. 8. This is an evident truth, That all pleaſures exceſſively taken by the ſenſ of taſte, or touch, do much weaken the operations of man's life: for the ſenſual appetite of taſting exciteth a greedie deſire to receiv in too much, which is an enemie

enemie to the natural mediocritie, in which man is consistent and the sens of touch, as beeing the first and fundamental sens of sensitive nature, doth by the act of voluptuous pleasure, so unlock and set open all the conclaves and store-houses of the most natural nutriment and moisture, that where it findeth not a superfluitie, it doth verie profusely waste and enfeeble the spirits natural, vital, and animal, which are the actual life of the generant creature: and this act by loosing forth the materials of natural heat and moisture spendeth the verie best actuosities of life: for nature intending by this work to perpetuate her own specifical kinde in the individuals which it produceth,

doth

doth as a prodigal parent, laviſh out her beſt treaſure for the benefit of her children, and leaveth for her own maintenance and ſupport, onely the more baſe reliques and dregs of her own ſtore, whence the axiom is verified, that ſalacious and generative creatures do ſoon becom dully ſtupid and ſhortliv'd: but hee that is not beguiled, by theſe two great impoſtures of taſte and touch, in the plenties of artificate meats and drinks, in this delicious climate and age of the world, beeing the billows and fewel by which this forge is fired, may well paſs for a ſecond *Socrates*, or rather for the firſt of the wiſe men. Let this then ſtand for an irreſiſtible truth, All great pleaſures taken

in

in the uſe of the taſting and touching ſenſ are great enemies to health and life of ſenſ and reaſon.

The ignorance of anie knowledg meerly humane, may better bee toletated, then of ſo much knowledg in Phyſical rules, as are needful to preſerv the healthful wel-beeing of a man's own perſon: wee that are nouriſhed by ſo much enticing and preternatural food and potaion, do much need a reſtraining ſobrietie to live a ſuperſenſual life of rational temperance: A fruitleſs labor will it bee to inſtruct a minde incumbred with corporal diſtempers. But to ſaie ſomwhat, which may more neerly concern the Countrie-Scholars; 1. Never continue bateing

bateing ſo long till the meat ſeem fulſom; but leav with a deſire to eat more. 2. Eat not again, till five hours, that the meat laſt taken, may firſt bee digeſted. 3. Drink not within the ſpace of four howrs, after you have gone from dinner or ſupper. 4. At meals rather drink a little and often, then much at once. 5. Drink not within the ſpace of one hour, before you go to ſleep. 6. Lie down to ſleep firſt on your right ſide, with your legs a little drawn up. 7. Sleep not above ſeven hours at once, except you bee verie young. 8. Uſe no exerciſe to make you ſweat much, or to make you verie wearie. 9. Neither ſit in the ſhining of the Sun, or Moon. 10. Sit not

on

on the bare ground, nor nigh to a great fire; warm your bodie, but make it not hot: heat from without, corrupteth the inward and natural heat. 11. If you fall sick, forthwith change your manner of diet, and the lodging and air: for by the same *mediums* your sickness took beginning, it is most likely to bee continued. 12. Use no violent exercise, shortly after you have eaten. 13. For anie sickness that cometh of fulness of meat or humor, fasting may bee your first Physick. 14. If your disease proceed from great heat, take the counsel of a good Physician speedily. 15. Hee that will keep his bodie and mind in due temper, for exercising of sound and clear reason, let him not

not eat, or drink according to the ful measure of them, who studie littel elſ then to walk or hunt to catch appetite and hunger, that they may eat again. Books and Treatiſes that ſhew the cauſſes of youth and of age, of length and ſhortneſs of life, of preſervation and regiment of health, can afford matter to make fit dictates to fill out this Section.

SECT. XXVIII.

OUr Engliſh Student thus taught to live with acceptance in ſocietie, and with ſound health in himſelf; Wee now go on by power of art to corroborate that excellent facultie of the ſoul, which men call

Reaſon

reason to clear it from obscuritie to free it from confusion, and to teach it to work with all assurance and expedience: for the doing of which nobel work, there should bee taught som of the most useful rules of the art of Ratiocination, which the learned call *Logick*: as, 1. to shew how the names of all things are to bee known and distinguished, according to those common heads, which are called Predicaments, where the Tabels written by learned Master *Keckerman* may afford a great and easie knowledg: as to know, what word signifieth the substance, what the quantitie, what the qualitie, what word signifieth the action, what the passion, or general passivenes; and what word

word onely signifieth meer relation, and respect of one thing to another.

2. To teach how to know, and to bee abel to know and distinguish the subject matter of which a man speaketh, from the things and arguments spoken of that matter.

3. To teach how to know how manie kinds of arguments or reasons there are, and how they are named, and how they are differenced one from another, according to the doctrine of their several places and natures, as they are taught in that part of *Logick* which is called the *Topicks*; and also to teach of what strength everie sort of arguments is, when they are alleged as a reason concerning the matter

matter of which wee ſpeak.

4. To ſhew the proper nature of Sentences and of Propoſitions; whether affirmed or denied; conjunctive or disjunctive; indefinite, general, ſpecial, or ſingular, and individual.

5. To ſhew the nature of reaſoning, and of argumentation: aſwell by Syllogiſms at large, as by Enthymemes contracted: whether they bee illative, where the cauſ and reaſon is put before the thing reaſoned; or whether they bee cauſſal Enthymemes, when the thing reaſoned is ſet firſt, and the cauſ or argument is put after it. 6. To ſhew the method, waie and order, according to which our argument's ſhould bee placed and pleaded for the beſt advantage to further

ther our intended purpoſe, for obteining of which wee diſpute and argue, whether wee pleaſ to uſe the plain waie of nature, or ſhall rather chuſe to follow a prudential order, that may beſt fit our purpoſe.

The knowledg of this Logical art ſerveth to make the learner knowing and confident, in all matters of which hee ſpeaketh, and in all arguments which hee uſeth: and to bee abel to uphold whatſoever hee the learner doth affirm or denie.

Of all neceſſarie knowledges here ſet forth to bee taught, there is none that is ſo potent and abel to aſſiſt and help underſtanding and reaſon, as is the ſcience of *Logick*: no art doth ſo clearly annatomize and

open all the joints, veins, and arteries of the bodie of reason and dispute, as this acute art of *Logick*. A man destitute of artificial reason, like a meer animal, doth speak onely by instinct and natural motion, without beeing abel to yield anie cauſ, why hee doth use such or such reason and argument: not can anie man by the natural gift of reason, shew anie cauſ why his argument is better than the reason and argument of his opposer.

Therefore, the high and mightie Emperess *Theologie* excepted, of all Arts and Sciences *Logick* is the chief: teaching how righely to judg and to order the high facultie of reasoning and Ratiocination.

Sect. XXIX.

AS an edifice or goodly houſ made of great ſtone and timber, ſtanding unplaiſter'd, unwhited, and without ornament, of varniſh, painting, arras, and fair pictures, ſeem's an undelightful, unpleaſant object: even ſo firm reaſon, ſolid argumentation, corroborate ſpeech, and ſtrong lines, without the colors, flouriſhes and ornaments of Eloquence and Rhetorick are to the vulgar ear; without anie ſweet allurement, or pleaſant delight: therefore according to the narrow meaſure of our curſorie and countrie teaching, ſom knowledg of the art of Rhetorick, of beautified language and

of fair ſpeaking ſhould bee learned in our rural College. 1. That a Scholar may bee abel to ſpeak and write in a more refined, and in a more pleaſing manner, then an untaught man, and without harſh and fulſom ſurfeit of the ear. 2. That the learner may bee enabled to diſcern and judg when a matter is ſubſtantially ſet forth, according to its own eſſence, beeing, and nature: and when, inſtead of ſound matter, there is nothing ſhewed but ſhaddows and colors, popular compariſons, and ſeducing ſimilitudes, which ſubtil orators do commonly uſe, to move the mindes and affections of blinde and ignorant peopel; and not to give anie infallibel knowledg, and certain evi-

dence

dence to reaſon, and underſtanding: it is as needful to bee skilled, to know and diſcern between the ſound reaſonings of truth, and the deceivabel colors of fair words and flatteries, as it is to know falſ coin from true monie, and corn from chaf. Whoſoever therefore would bee a ſound rational, and underſtanding man, let him bee well inſtructed concerning the inchantments, fallacies, deceipts and frauds, which may bee diſcovered and made known by the knowledg of the ſcience of Rhetorick: the want of this pretious knowlege maketh ignorant people believ, that everie readie tale told in a Pulpit, ſhadowed with conſcience, and colored with religion, is

ſound veritie and ſubſtantial truth. 3. Whoſoever would ſpeak and write without diſpleaſing and wearying his hearer and reader, muſt learn, by the art of Rhetorick, to uſe a fit varietie of words, and not within a ſhort ſpace to repete the ſame word, or words. 4. The rural Student ſhould bee taught to ſhun and decline all words of difficult ſound, and all ryming ſounds, and all claſhing and harſh ſounding ſpeech, and to learn and uſe a ſweet and tunabel pronunciation, and to join ſuch words in his writing, within a fit diſtance, as by their letters or ſyllabels may make a kinde of agreeabel ſound, a pleaſing correſpondence, and ſweet concadence, which skil, by a hidden,

and

and unperceived waie, maketh the pronunciation verie delightſom, and winneth the ear of the auditor, ſo that it maketh his attention delightful to himſelf: this with diſcreet variation of wordsand language, is almoſt all the Rhetorick that our countrie ſtudent ſhall need to practiſe. 5. The skilful teaching-Maſter by his own judgment ſhould, by much exerciſe, bring his diſcipel to this eaſie fluent ſtyle: for it is as one of thoſe learnings which is to bee gotten more by practice then by precept: and after ſom diuturnitie of practice, this harmonious ear-pleaſing ſtyle will innaturate and becom as a natural promptres which will grace and adorn both his writing and ſpeak-

ing. 6. Without this fluent conſonance of ſpeech, the Scholars manner of diſcourſ will differ littel, from the untaught language of illiterate men. 7. The rules of that part of Rhetorick, which teach the geſture and action of an Orator, ſhould bee in ſom meaſure obſerved, becauſ they will ſerv to perficiate the geſtures of civil behaviours. A few well practiſed rules may ſuffice for rural inſtruction in this verie neceſſaric knowledg of Rhetorick.

Sect. XXX.

1. THe meer Engliſh Scholar ſhould heer bee taught, how to bee careful at all times to yield due obedience to Rulers

Rulers and Magiſtrates, according to the Laws and Statutes of England.

2. Albeit our meer Engliſh Student neither doth intend, nor can execute anie place or profeſſion of great Clerkſhip, yet the common notions of the rights of an Engliſhman, and of the civil and criminal laws of England muſt not bee unknown unto him; for the life of an Engliſhman, as hee is Engliſh, is to live in order as the laws of England require: and how can anie live in ſubmiſſion unto laws which hee knows not? Therefore to attein ſuch a curſorie and competent knowledg. 1. All the moſt obvious and uſeful terms and formal ſpeeches concerning the Laws of England

ſhould bee choſen out of the book called the terms of the Law, and out of the treatiſe called the Interpreter, to which ſhould bee annexed the Terms of *Grammar*, and terms of all Arts and Myſteries that are in common uſe; and the Expoſition of the more hard Engliſh words; with a brief Collection out of M. *Wilſon's* terms of *Theologie*.

2. The diverſities of Courts of Juſtice in England, their names, their gradual order, and the Cauſſes which they hear and determin ſhould bee taught: as 1. The Court of the Vierge; of the Chancerie; of criminal Juſtice, called Gaol-deliverie; of Common-Pleas; of the Admiraltie; of the great Seſſions in the

the Circuit; of the Sessions of the Peace; and of Marine actions in the Court of Admiraltie; & of the countie Palatine courts.

2. The formal names of the most common actions, allowed by the English Laws should bee briefly described, and withall it should bee shewed in what Court everie action is to bee heard, tried and adjudged. That an antient Lord, an aged Gentelman, a grave Magistrate, a graie-headed Yeoman, and anie other man of sufficiencie, may, in som measure, know how hee may dispose his own person, his personal estate, his Tenures in lands, tenements of free-hold, of inheritance, of term of life, of years, according to the Laws.

But above all other Law-know-

knowledg the collegiate Scholar ſhould bee well inſtructed in the knowledg of all the penal and criminal Laws, where hee may learn to judg rightly what is an offenſ by ordinance of the Law, and what is not; and what puniſhment the Law doth inflict upon everie offendor, according to the qualitie of his offenſ: for this purpoſe the college of Dictators ſhould collect a brief out of all the cuſtom Laws and Statutes; and out of the general charge given by the honorabel Judges at their great Seſſions: unto the perfecting of which neceſſarie work, M. *Fitz-Herberts* in his Law-French Treatiſe, of the office of a Juſtice of Peace, hath a brief collection of offenſes and their penalties

nalties annexed, which will conduce verie much to perfect this good work.

This doctrine of offenſes and penalties will bee a verie profitabel erudition for ignorant, ſtubborn, raſh, and precipitate youths, to forewarn and arm them with the fear and terror of the laws, unto which they ſhall bee made ſubject.

Sect. XXXI.

NOw the courſ of the meer Engliſh ſtudie, in the rural College, drawing toward an end: the Teaching-maſter according to the long trial hee hath had of the towardneſs and capacitie of his Scholar, ſhould give ſom ſpecial directions, ſhewing

ſhewing, 1. What books the ſtudent ſhould provide, to join with his written dictates, to prepare and perfect him more and more for the better execution of the dutie of his living, and trading according to his future vocation. 2. The teacher ſhould exerciſe his Scholar, in the right accenting, and due pronunciation of everie word, ſyllabel and letter, for by reaſon that the meer Engliſh are to ſtaie far leſs time at learning, then the Scholars for Latine, they muſt ſtrive with more labor (ſo far, as they proceed,) to attein perfection: and to diſcern and to ſhun all ruſticitie of voice and pronunciation. 3. The Teacher ſhould direct his diſcipel how to write into a book, all forms of notes

of

of receipts, of acknowledgment of bargain and promiſe, of bils for debt, ſingel and doubel, of bils obligatorie, to perform articles of agreement, and precedents of articles of agreement, of a bill obligatorie to ſtand to an arbiterment of ſuch and ſuch men, and forms of acquittances, of releaſes, of defeſance, of deputation, and of letters of Atturney, and aſſignments, together with notes and forms of anie other affairs and contracts which are of moſt common uſe. And if it may ſeem fit to ſuperior wiſdom, the Solicitor doth wiſh, that it might bee eſtabliſhed for a law, that the Engliſh ſtudents might make obligatorie bonds in the Engliſh tongue, for execution of all intents and purpoſes

purpoſes, as the Latine obligations are now in uſe: and that to their Engliſh obligation they may Subſcribe conditions, according to the forms, which are extant in the learned and well methodized Treatiſe of precedents made by M. *Weſt*. 3. That the ſtudent beeing thus abel, in himſelf, to diſpatch ſuch inſtruments of common dealings, may not bee forced to manifeſt and make known to a Scrivener, or publick Notarie the ſecrecies of his dealings, and privacie of his affairs; by reaſon of which neceſſitie, counſels and intendments, &c. are made known; or trading is diſcovered, the waies of our gainings are diſcloſed and diſappointed: and manie times upon knowledg of their

their Obligations and engagement, mens persons are censured in point of valuation and credit.

This is a great oversight and not to bee anie longer endured: that Scholars writing sufficiently, through want of precedents and a littel practice in them, are neither abel to do their own business, nor can tell when others do perform it in due manner.

Sect. XXXII.

NOw it seem's necessarie, for the Scholar that is to go to bee under command, to travel by night as well as by daie; and alone, as well as with companie; that hee should bee taught to discover, and to despise vain fears

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and terrors, ſuch as commonly ariſe from weak imaginations, or from fabulous tales of Hobgoblings, Fairies, wandring ghoſts, walking ſpirits, and going fires: beeing imploied upon lawful buſineſs arm your ſelf with praier, and undoubted truſt in Gods protection; bee not affrighted at anie apparitions. Neither bee moved lightly to believ reports of witchcrafts, inchantments, and conjuring of Divels; nor yet relations of ſtrange wonders and miracles, of which verie few contein anie truth: but to munition and fortifie weak mindes of the younger ſort againſt ſuch monſtrous bugbears and ſcare-crows, ſelect out of the treatiſe of walking Spirits, and out of M. *Scot's* book

con-

concerning Witchcraft, such notes and dicts as shall seem necessarie.

Sect. XXXIII.

MOreover it will bee a verie profitabel learning for inexperienced youth, that are to bee imploied among the numerous number of them that make fraud and circumvention their chiefest studie, to forewarn, and shew them the cunning deceits, and deceitful subtilties, which are frequently used in vending and selling, by abuse don in false oaths, false wares, and in false weights and measures: 2. And teach Novices to take special care that they bee not deceived and cosened by them, that undertake to bee common broguers

guers and bargain-makers for buiers and ſellers. 3. Like heed is to bee taken of diſguiſed coniecatchers, impoſtors, cheaters, and gameſters for monie, of ſlightie, ſubtil, and cunning carriers of falſ meſſages, and of Pourloiners, and Thieves. 4. Watch and praie againſt the cloſe ſnares and cunning traps of Panders, Bauds, and diabolical Strumpets. 5. Diſcover the deceits and frauds of Sorcerers, fortune-tellers, procurers of love and marriage by incantation, of wonder-workers by charms, of predictioners, of rational actions, by conſtellations of ſtars: for the Autor's opinion is, That vehement inclinations toward natural actions may indefinitely bee foretold. 6. Of them that pro-

profeſs to diſcover hidden treaſures and ſtolne goods: it is as neceſſarie to inſtruct incogitant, harmleſs, and unwarie youths concerning the manifold perils & dangers that are machinated, and everie where contriv'd and practis'd by peſtilent peopel, as it is to foreſhew the perilous ſands, ſhelv's, and rocks that lie hidden under water to them that are about to travel by ſea: theſe are the Syrens, Calypſoes, Harpies and Enchantreſſes, ſitters in ambuſh, and ſecret liers in wait in everie Inn, Tavern, Lodging, and almoſt in everie place where young lads, ſuppoſed to have goods or monie, do uſe to com. Take this as a general rule, That the moſt part of ſtrangers that profeſs love and

amitie

amitie to your perſon; do it for hope to gain ſomwhat out of your purſ. To uncaſe and ſhew forth theſe helliſh frauds in their own hatefull ſhape and horribel colours. 1. Chuſe out the moſt neceſſarie Chapters of the *Proverbs* of *Solomon*, of the Book called *Eccleſiaſticus*, with other places of Divine Scripture, that may ſerv for this purpoſe. 2. Take the chief notes of the book entitled, *The deceitfulneſs of Man's heart*. 3. Out of the Treatiſes of *Mental Reſervation*; out of the common Pamphlets of cheating, and coſening; out of the prudent Fabels of ſage *Eſop*; out of the book written by *Cornelius Agrippa* of the vanitie of arts, and of the notorious ſlights and deceits uſed and

practis'd

practis'd by the greateſt perſons and profeſſors, in their ſeveral vocations and profeſſions, *&c.* out of all theſe make cautious dictates, and as it were complete pieces of armour, that when your Scholar hath left the School, hee may, as a true born childe of *Minerva*, march invulnerabel through all the Stratagems, onſets, and aſſaults, that ſhall bee charged and fired againſt him, or his fortunes.

Sect. XXXIIII.

IT may bee noted, that ſo far, as the Scholar is brought forward in the waie of School-learning, the intent of the Solicitor is, that hee ſhould bee inſtructed in all neceſſarie knowledg

knowledg; ſo that whether, the learner bee taken from Schooling ſooner, or later, the parents may have no cauſ to complain, that anie uſeful knowledg is left untaught.

2. By this proportion of learning, before ſuppoſed to bee taught, the Engliſh Scholar of our ſecond ſtage, that intendeth not to get his living by Clerkſhip and eminent uſe of learning will bee well prepared to bee put to ſerv in ſom trade of life.

3. But becauſ there is much hazard and danger in taking a graft from the tree, on which it did formerly grow, and in grafting it to grow upon a new ſtock and root: therefore the Solicitor doth hold it verie neceſſarie, to ſaie ſomthing in this tranſition,

on, both of the graff, and of the ſtock; to wit, of him that is about to bee the ſervant, and of him that is to bee the Service-maſter.

4. You then that are to bee put to do ſervice: 1. Muſt take notice, that ſo ſoon as a ſervant is covenanted to his Maſter, hee is no more one of his fathers houſ, but is by law accounted to belong to the houſ of his Maſter; his Father hath no longer power to command him, but his Maſter: the ſervice of the ſervant is the goods and proper poſſeſſion of the Maſter: and that therefore you the intended ſervant are, as it were, cut off, from the indulgent uſage of your natural parents; where your father and mother did labor by all

means to do you good: where you had nothing to do, but thankfully to receiv, and rightly to uſe their continual beneficence: and now you are to bee placed with a ſtranger, who chiefly will uſe you for his own gain and profit. Secondly, you are cut off from that free courſ of life, which you enjoied in the School, where likewiſe all things were don to augment your welfare and profit, and were not ſubject unto anie command, but for your own benefit. 3. You are cut off, as it were from your ſelf; to wit, from that larger libertie you had to follow your own minde, and to do your own will.

Now becauſ to leav this life of freedom and ſole benefit

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in himſelf; & to bee put to ſtand bound to do the will of the Service-Maſter, for promoting of his will and pleaſure, ſeemeth verie harſh and hard to him that was lately a childe, under tender Parents, and a Scholar under a kinde and generous Teacher; therefore the Teaching-Maſter ſhould by verie often dictates, counſels, and perſwaſions, make known aforehand, and wiſely forewarn his Scholars concerning the ſtrait obedience and dutie they muſt perform when they ſhall go to bee ſervants: 1. What labor, continual attendence, what forbearance of meat and ſleep for needful diſpatch of buſineſs, what travels in wet and cold, by night as well as by daie, they muſt with un-

unwearied patience endure. 2. How they muſt totally and conſtantly refuſe and denie to do their own will, and to take their own pleaſures; that they may not leav undon the will and pleaſure of their ſervice-Maſter. 3. And to cauſ them to know that to ſtand bound to do ſervice, is as much as to bee taken bound to forſake and leav the doing of a man's own will. The will of God ſhould bee the onely will of man, the will of the Parents is the onely right will of the children: and the will of the Maſter ſhould bee the onely will of the ſervant: ſo that, to ſpeak according to the voice of religion, reaſon, and law, a man hath no will of his own: a childe hath no will of his

his own, a servant hath no wil of his own: a good servant must denie himself and follow the will and command of his master, and of those whom his Master doth appoint to direct his doings. 4. The Scholar about to do service is to bee instructed, not with feined eie-pleasing, but with all fidelitie and heartie affection to use his best industrie to advance and set forward the credit, good esteem, and profit of his master; who for the present maintain's him, and for the future doth teach and inure him to a trade and waie of living, wherein hee may live happily and well. 5. The disciples are to bee admonished, what submissive meekness, and cheerful obedience, without

muttering, or anie reluctance a ſervant ſhould alwaies ſhew, in doing the commands of all that are autorized to have power over him in his Maſters houſ. 6. That his own deareſt deſires utterly laid by, the ſervant ſhould imploie all diligence, not onely to pleaſ the Maſter of the familie, but likewiſe, ſo far as reaſon willeth, to procure the good will of his Maſters children, and of his fellow ſervants. 7. The ſervant ſhould diſcreetly decline, and avoid all familiaritie with them whom his maſter diſaffecteth and diſliketh. 8. Servants are to bee exhorted to uſe frequent praier and earneſt ſupplication, that in ſoul and conſcience they may ſtand firmly perſwaded of this divine

and

and immutabel truth, that neither the directions of parents, nor counsels of friends, nor chance, nor fortune were the principal cauſ, by which this ſervant was placed to do ſervice with this maſter; but that the great Maſter in chief, who by his infinite and infallibel providence overruleth all ſervants, works, and maſters under heaven, by his determinate will and certain foreknowledg, hath regiſtred and enrolled in the book of his all-diſpoſing foreſight and forediſpoſing, that hee, this verie ſervant ſhould bee bound and do ſervice to this verie maſter, under whom hee now ſtand's obliged and bound.

9. That for this great cauſ, everie ſervant ſhould decree, reſolv

and determine in his minde to ſuffer, with ſtedfaſt patience, anie diſtempered affections, violent paſſions, and, if it ſo happen, undeſerved puniſhment, under his maſter; becauſ the great maſter in chief hath not onely allotted to everie childe of man, that in general hee ſhall labor with ſweat of face, with wearineſs of fleſh, and with vexation of ſpirit: but alſo hath punctually ordained in weight, and in meaſure, what affliction and troubel ſhall follow, and fall upon everie *Jacob* and everie *Joſeph*, upon everie ſervant and everie prentiſe, yea the affliction of everie daie, and of everie daies work.

Sect. XXXV.

TO eaſ this ſeeming hard yoke, and heavie burden of ſervice, the teaching Regents ſhould ſet before the eies of their Pupils, the exceeding great fruits, and unceſſant revenues and incoms of profits, that ariſe out of prentiſage and ſervice faithfully performed: as, 1. It is a great benefit to bee in due time weaned from the indulgent ſupplies by parents, that wee may truely learn how to live of our ſelvs: and that, as good ſouldiers and ſervants of our heavenly Lord and Maſter, wee may bee early taught how to bear and ſuffer that hardſhip croſs and travel, which wee muſt

bear while wee live in the world. 2. That it is a verie great benefit, that by ſervice under a Maſter, youths, who of themſelvs are prone to overmuch libertie, are inured and accuſtomed to leav things undon which they moſt deſire to do: to forſake the fruition of their own delights and pleaſures, and as if they had no will, nor voluntie of their own, to yield themſelvs wholly to bee ordered by the will and ſelf-placencie of the Maſter whom they ſerv. 1. They that are thus made readie to obeie the will of their private Maſter, will bee found much better prepared to ſubmit themſelvs to the high will of God. 2. Such as have been ſeverely held to readie obedience in ſervice, will

eaſily

eaſily obeie Rulers and Magiſtrates. 3. Such as are habituated and made pliabel to renounce their own will and pleaſure, that they may work out, procure, and promote the reputation, credit, and profit of a ſevere Maſter, if they have anie ſenſ of reaſon, will bee much more readie and forward to denie their own pleaſures and paſtimes, to advance and ſet onward their own benefit. To bee led and accuſtomed to a conſtant inureing and uſage, to abide at home, and to attend upon buſineſs, doth ſo teach and habituate a ſervant, that in the future it will not ſeem grievous, but as a pleaſure to wait and attend upon his own affairs. Everie good uſage and cuſtom in his

his Masters occasions, doth fit the servant to do the like for himself.

Therefore think not so much of the hard labor which you do for your Master, as on the good skil and abilitie which you obtein to your self. 4. All learning in the School was but to prepare a Scholar to bee abel to do and execute the duties of a vocation and trade of living: but the teaching and learning obteined by doing service under the Master of a necessarie trade and profession, is the end for which learning is gotten; and this is the excellent benefit of a profession, learned under a service-Master, that it enableth a servant to live ever afterward of himself, by the skil and mysterie

which

which hee hath learned to exerciſe: children do think themſelvs much bound to their parents, if, beſide their education and maintenance, they do give them a Tenement, Land, or portion of monie, by which they may ſupport themſelvs all the daies of their life: now a ſervice-Maſter doth effect all this, and more for his ſervant: for hee giveth unto him not onely, for the preſent, maintenance, food, raiment and lodging: but, 2. Hee doth hold and inure him to all good manners and cuſtoms of dealing warily, of living induſtriouſly, and ſparingly thriftie; and how to keep and order himſelf and a familie: 3. Hee giveth to his prentiſe, morethen Tenement

Land,

Land or monie; for by dailie commands and deeds, unto the performance of which the maſter doth conſtantly hold, and inceſſantly accuſtom his prentiſe, the ſervice-maſter doth inſtruct, teach, and make perfect his prentiſe-ſervant, to uſe and exerciſe an art to get his living; the knowledg of which can never bee ſpent nor deforced from the owner, as lands and monies may: which skil and trade can follow the learner into all countries, whitherſoever hee may bee forced to travel: and there will more ſurely, and more laſtingly keep his poſſeſſor and profeſſor, then anie proportionabel rate of lands or monie can do. The learning of a profitabel art of living, is the moſt

pro-

profitabel and moſt durabel ſtock and treaſure that can bee given. So much is a good ſervant and prentiſe bound and obliged to a good maſter, that doth dulie teach his ſervant to know and practiſe a skill and knowledg, by which hee may alwaie live in plentie and credit, honeſtly and well. Thus, in ſom regard, it may bee ſaid, that a ſervant oweth more to him that ſheweth the waie how to live in a proſperous eſtate, then to them, that were the producers of his bare life and beeing: for, if it ſo pleaſ the Divine power, it ſeem's better for the creature, to bee without eſſence, life and beeing, then to endure the life of affliction, penurie and want.

SECT.

Sect. XXXVI.

THe graff thus cut off, and well par'd and prepared for inſertion into a meet ſtock in which it may get life; wee now ceaſ to ſpeak anie more of the twig and graff, to wit, of the Engliſh Scholar which is to bee a ſervant: and com to ſpeak of the ſtock, to wit, of the ſervice-Maſter, into which hee is after a ſort to bee ingrafted: concerning whom, ſom good precepts and counſels are to bee adminiſtred by the Collegiate teacher: for everie kinde of graff cannot grow upon everie kinde of ſtock: Therefore the diſcerning, that by experience the teaching-Maſter hath of the

ſtrength

ſtrength and of the capacitie of the Scholar, of the ſtate and ſufficiencie of the parents, and further, conſulting with the father, and beſt friends of the lad, is likely to give the beſt directions how a convenient ſervice-Maſter may bee choſen for his Scholar; obſerving ſom ſuch rules as theſe following. 1. If the Scholar bee of a weak bodie, hee may not bee put to a trade that requireth ſtrong labor and travel. 2. If hee bee of ſoft and tender diſpoſition, hee may not bee placed with a Maſter of a hot and haſtie nature. 3. If that hee who is to ſerv bee of a ſlow wit, hee ſhould not bee put to a wit-needing trade. 4. Provide a Maſter that hath given good proof of his good uſage

uſage of ſervants; or to ſuch an one, who for his kinde nature give's occaſion of good hope. 5. Let not the Maſter bee of a poor condition, or of a waſted eſtate; there can bee no content found in a familie, where there is penurie. 6. Let not the Maſter bee greedily covetous, for there will bee alwaies a giving leſs then is meet; and a looking for more then is convenient. 7. Not of a ſottiſh, nor of a fool-hardie minde, not inconſtant and light-minded: no ſervice is ſo grievous as that which is preſcribed by a ſhallow wit and judgment: becauſ the plant can never have better nouriſhment, then the ſoil and ground can yield in which it is planted, much care and conſultation muſt bee

bee uſed touching the man with whom the Scholar is to do ſervice: as water led in pipes from a fountain cannot bee raiſed to a hight above that of the ſpring-well from which it is conveied: even ſo it is a point of much difficilitie to raiſ a prentiſe-ſervant to a height in anie good qualitie, above that which is in his maſter: therefore ſuch as is the pietie, prudence, behaviour, credit and eſteem of the ſervice-Maſter, ſuch is like to bee the qualification of him that in the moſt ſeaſoning, and moſt qualifying time of his age, is bred up by ſuch a Maſter's education. Out of the *Bibel*, and out of the books of familie-diſcipline written by Divines; as alſo out of the Economical pre-

cepts

cepts written by Philoſophers, ſound directions may bee gathered, to guide the parents, Maſter, and Scholar in this great and weightie work, which cauſeth either a proſperous or unproſperous life in him that is placed out in ſervice.

Sect. XXXVII.

THe firſt and ſecond ſtage, of rural education beeing thus curſorily and ſpeedily run over: the Solicitor, as the Surveior of the High-waie of neceſſarie learning, now begin's to ſhadow out a pourtraict, and as it were, a Landskip of the race-waie from the ſecond, to the third ſtage.

They that intend to run through

through the third courſ of rural teaching, after the Engliſh tongue learned by *Grammar*, and the ſocial diſciplines afore deſcribed; next in order, are to learn the Latine ſpeech, then the Greek, or other of the preſent national languages, as the Dutch and French, yet ſo to bee taught and learned in the rural Colleges, that both what hath been learned may bee preſerved by due exerciſe for that uſe appointed; and alſo that, concurrently with the teaching of the fore-named tongues, the enſuing arts of this third courſ, may bee taught and exerciſed in the Engliſh tongue.

Firſt, concerning the Latine, wee have to conſider the motive wherefore; and the mediums, where-

whereby it ſhould bee learned by us in England.

1. The Motives to learn Latine are of ſuch nature as theſe following. 1. After the Romanes by their armies had made conqueſt of a great part of their known world, they, diſdaining to write their Laws and appointments for Government in the proper Language of everie countrie, did aſſume the tongue of the Latines; to wit of that Province, of which Rome was the head citie, to bee the Court-ſpeech, and State-language of their Empire: as of late years the grand Seignior of Turkie did aſſume the Sclavonick tongue to bee his State-language: and in that Court-language did ingroſs and ſend out all

all their Commands and Edicts into all Regions and Nations, from the river Euphrates in the East, unto the Atlantick ocean in the West; and from the utmost parts of Scythia in the North, to the Arabian Sea, and Lybia in the South: hereupon the Proconsuls, and all other deputie Governors for the State of Rome, together with all commanders in Armies, and all others in autoritie were necessitated to learn the Latine, that is the tongue of the Romanes: and to further their desire, and also to bring the then rustick Language of the Latine to bee better polished, more certain to bee understood, and more easie to bee learned, by autoritie of the Romane Senate, autoritie

was

was given to *Palemon*, and from age to age unto other learned men, and laſt of all to great *Priſcian*, to diſtinguiſh that ſpeech into parts, and out of all the moſt commodious words for fair ſound, and plain ſignification, to make choiſ, till they had ſtore enough for all uſes and expreſſions: then they regiſtred thoſe words into dictionaries, unto which none might add, and from which none might detract, that the number of their Latine words might bee more certain and eaſie to bee known through all the dominions of their Empire: then further, all the principal words, to wit, all Nouns, Pronouns, and Verbs, were caſt into certain moulds deviſed for that purpoſe

poſe, that is to ſaie, into five declenſions for Nouns; and into four Conjugations for Verbs; everie caſe for Nouns, and everie Perſon for Verbs having immutabel Terminations aſſigned, whereby they might bee infallibly diſtinguiſhed and known: and ſo it was eſtaſtabliſhed, that whatſoever was not found in their *Lexicon* for Latine, and was not written with ſuch ſyllabels and Letters, as they were regiſtred in the *Lexicon*, and were not varied and terminated, according to the caſes for Nouns, and according to the Perſons, and Numbers for Verbs, were adjudged barbarous and non-ſignificant: and further, ſingel words beeing thus fully ordered, the ſame Gram-

marians, according to the power to them committed, did ordain rules of Concord to ſhew how one word ſhould bee, certainly, and without error, referred to another: and alſo the ſame Autors did make rules, to ſhew how one Latine word ſhould rule and order another; that ſo there might bee no place left for anie uncertaintie in the ſenſ and right meaning. The Latine beeing thus made a Grammatical language, elegant, certain, and perfect, above that of ruſtick Latines, and beeing thus aſſumed to bee the State-ſpeech of the Romane Empire; hereupon there were Schools ſet up in everie province and Nation, to inſtruct and teach all the ſons and children, of the better ſort,

in

in the learning and knowledg of the Latine tongue: and the Latine beeing thus brought to perfection above all other languages, as beeing the tongue autorized to bee common for all nations and people within the dominions of the Romanes, all inſtructions touching Religion, and all Laws and conſtitutions for civil Government, and all the liberal Sciences, and all Hiſtories, and all books perteining to State-policie, all books for Phyſick and preſervation of of the health, and all inventions of art or knowledg, that might ſerv to augment the welfare of the Romane Empire, were written and publiſhed in Latine: and to the intent that the provincials might bee eſteemed to honor

the Romane Governors, their magnificence and autoritie, all the Gentelmen in all Nations and Countries did earneſtly ſtudie and learn the Latine tongue. And laſtly, to expreſs their honor and obedience to rhe Stategovernors of the Senate of Rome, everie man did covet to uſe, in his own countrie ſpeech, ſo much of the Latine, as by anie means hee was abel: inſomuch that the long cuſtom, and uſe of the Latine, hath ſo far prevailed, that it was long ſince made the common learned tongue, of all Nations in elder time called Romanes, and afterward Chriſtians: and as after the Norman conqueſt, everie one was counted as a Gentelman of France, that

could

could ſpeak French: in like manner after that of the Romanes, in anie of their Provinces, hee that could ſpeak Latine was eſteemed as a Gentelman of Rome.

Sect. XXXVIII.

THus having ſearched out the deſcent and pedigree of the Latine, the Solicitor, now ſheweth the neceſſities and urgent cauſſes why it muſt bee taught and learned in all Nations governed by Chriſtians: and the firſt neceſſitie is, becauſ all the Antiquities, Records, Hiſtories, and Fundamental Laws of each Nation, have been Regiſtred in the immutabel Latine tongue, beeing ever ſince

the bruiſing and breaking of the Romane power, by the Goths &c. onely a book language, which no force of arms can alter.

2. The Latine is to bee learned; becauſ in that Language is the common Magazine and ſtore-houſ for Chriſtians, the treaſures of all wiſdom Divine and humane, all holie Religion and humane knowledg have been laid up, which treaſures cannot bee un lock'd and opened but onely by the keie of the Latine tongue.

3. By reaſon the vulgar language of everie countrie, by wars and conqueſts, and by the inconſtant vanitie of everie people, is ſo much changed in everie two or three ages, that it can-

cannot bee underſtood by their poſteritie : therefore the wiſdom of our Elders did ordain that the private pleadings, recoveries, and judgments concerning particular right, tenure, and inheritance, ſhould bee entred and recorded in the unchangeabel Latine tongue, that howſoever the language of the Land might bee quite worn out and gon, yet all ſucceeding heirs, after manie ages might bee abel to know by the Records in Latine, how their tenure and titel had begining ; and how it hath been conveied down and continued.

4. There is a neceſſitie to learn the Latine, becauſ the common uſe of that predominant Language, now for more then ſix-

ſixteen hundred years, hath ſo infuſed and ſo innatured it ſelf into all Chriſtian Nations in the Weſt part of Europe, that no terms of art in anie profeſſion, nor anie vulgar language of anie Nation can bee rightly known for Orthographie, or for proper ſignification, without knowledg of Latine.

5. Beſide the neceſſities of learning the Latine, the knowledg of it will yield us theſe fruits & commodities: 1. Knowledg of the Latine will eaſily bring us to the knowledg of anie forrein Language, ſpoken by Chriſtians. 2. Hee that can ſpeak the Latine tongue, may talk and confer with anie Divine, Lawyer, Phyſician, and with anie other learned man, in anie

anie Chriſtian Nation, whereſoever hee ſhall travel.

3. To ſet forth the great fruits and profits which the knowledg of the Latine tongue doth bring, would require more labor and time then can bee imploied on the whole work in hand.

For concluſion of this point, the Solicitor ſaith, That although the arts and abilities, here intended to bee taught in the Engliſh tongue onely, do very much prepare and enabel a man for anie profeſſion or calling of a private life; yet none can execute anie common Office, as a Clerk, or an inſtrumental man for the good of the Publick weal, without hee underſtandingly know the Latine tongue.

Sect. XXXIX.

THeſe may ſuffice for motives to learn: now of ſom *Mediums* by which the Latine tongue may bee eaſily taught.

1. The Solicitor abhorreth, in the rural College, the teaching of unuſeful niceties, curioſities and ſeeming perfections, which ſerv more for oſtentation of wit, then for real uſe and practice, in the future vocation of the learner.

2. Hee would not that the teaching of Latine in the countrie Schools, ſhould bee made a longſom work; as if the Scholars, during all the pretious time of their youth, had nothing elſ to do, but to get the knowledg

ledg of the Latine tongue, of which, to ſaie the beſt, the learning of it, as of all other tongues, is but to have knowledg of the cask, and veſſel, and not of the rich wares that are conteined in them: onely to teach children the uſe of ſpeech and language, is but to make them emptie nominals, without knowledg of the materials, and realities, by which they ſhould bee made more abel and more readie to perform all perſonal duties, and eſpecially thoſe that pertein to the particular calling, which they intend to practiſe during all their life.

3. The Solicitor doth refer this skil of teaching a mediocritie of Latine, in a rural School, to thoſe, that by their long experi-

perience in that ſole imploie-ment, have atteined a dexteri-tie, more then the Solicitor, for the moſt part otherwiſe em-ploied, can poſſibly know, yet as hee conceiveth, ſom direc-tions, like theſe that follow, will bee found expedient to further this work.

Sect. XL.

1. THe Autor thinketh, that the Latine, may bee taught, ſo far as a countrie Scho-lar need's it, in as ſhort a time as a Monſieur can teach French: and the reaſons which move him ſo to think, are theſe: 1. Becauſ it is taken for granted, that all the general terms, and diffici-lities of the Latine *Grammar* are al-

alreadie learned, in the learning of the *Grammar* for Engliſh. 2. Becauſ the reading of the Latine, it beeing according to everie ſyllabel and letter, as it is written, without anie omiſſion of anie vowel or conſonant, is by much more eaſie than the reading of the French. 3. Becauſ at this daie the Latine having totally loſt its idiomatical and native ſound, it ſufficeth to pronounce it according to the pronunciation of our own vulgar tongue: whereas, when wee learn anie forrein language, wee muſt learn the native air of pronouncing of it, according to that of the hodiernal people, by whom it is vulgarly ſpoken: 4. And it is far more eaſie to learn to underſtand the Gram-

matizing,

matizing, and ſignification of the French language, then it is to learn the toning and French-like uttering: 5 the learning of latine is verie facil and eaſie, becauſe it hath more helps of teaching than anie other tongue.

So that the knowledg of latine verſifying, verie laborious and utterly unuſefull for the rural ſchool, being omitted; ſom competent knowledg of ſyllabicall quantities admitted; one yeers learning of latine, as a ſtudie ſo long chiefly followed, there being continued afterward an exerciſe in it, while other knowledges are in teaching, ſeem's to bee enough.

2. The books to be read, at beſt leaſure by the learner ſhould

ſhould bee the Engliſh *grammar* for latine, as it is now totaly tranſlated: the book of conſtruing the latine *grammar*.

3. All the rules for latine, are to be taught, exerciſed and parſed in the Engliſh tongue onely, that the learner may not be forced to think on the obſcure manner of teaching, when hee ſhould wholly attend to the matter that is taught.

4. The rules ſhould not, before they be underſtood, bee committed to memorie, by conning of leſſons and parts, but ſhould bee ſo learned onely, by frequent exerciſe and uſe of thoſe things which they contein.

5. The doctrine of the ſingel parts of ſpeech, and of the rules

of

of conſtruction is curſorily to be examined over, by putting the ſcholars in minde of that which was taught in the *grammar* for Engliſh, with a touch of ſuch other things, of which they may bee thought moſt capabel.

6. Return and ſhew the uſe of the declenſions, of caſes, genders, ſubſtantives, adjectives, pronouns: and of the conjugations of verbs, through their modes and tenſes.

Sect. XLI.

7. RETurn again, and inure the ſcholars verie often to decline nouns on everie declenſion, ſhewing the varietie of ſignification in everie caſe and number:

number: and beeing brought to to ſom readineſs, teach them to decline ſubſtantives in concord with adjectives, the teacher giving the engliſh, and the learner the latine in everie caſe: as a good man, *vir bonus*; of a good man, *viri boni*; to a good man, *viro bono*, &c. the like is to be done in joining a ſubſtantive with the pronouns adjective, thoroughout the declenſions of pronouns.

8. When the ſcholars have atteined ſom perfection in the exerciſe of the declenſions, ſhew them how to lead along verbs thoroughout all modes & tenſes according to everie ſeveral conjugation, the teacher going beefore in the engliſh, and all the form of learners following him in

in latine: and when they underſtand how to form verbs active and paſſive: then take verbs impersonal and go before with the engliſh, and let everie diſcipel ſaie after you in latine: as, I am weare of idelneſs, *tædet me otij mei*: thou art wearie of idelneſs, *tædet te otij tui, &c.* and ſo proceed through all the modes, tenſes, and perſons.

9. The aforeſaid skill beeing competently gotten: proceed to ſhew the uſe of the rules of conſtruction: and taking the engliſh of the latine exampel, let the teacher put the words into their natural order, and ſo lead the learners to put it into latine: and ſhew how the exemplification in all points doth agree with the meaning of the rule; and

and with the exerciſe of declining, and of conjugating, let this courſ bee continued, upon the moſt common rules to the end of the Accidence.

10. While theſe things are in doing, everie morning, when the wit is ſharpeſt, in the preſence of the maſter, let the ſcholar read with a fair pronunciation two or three ſentences in the Accidence, by waie of a morning part, ſo that the whole may amount to the quantitie of one leaf, and as they read, let the teacher ask the contents and meaning of every ſentence, and ſhew and expound the right ſenſ; of which the better writers ſhould take ſom ſpeedie notations; as how

how manie remarkabels are in everie ſentence, &c.

Sect. XLII.

11. When the exerciſe, mentioned at the laſt figure eight, is finiſhed, and brought to the end of the engliſh rules; the teacher is to make a regreſs to the firſt words of the ſingel Accidence, and there begining to put the whole context into the natural order of ſpeech, and, where there is need, altering the words, ſo that they may moſt plainly agree to the latine manner of ſpeaking, and alſo filling up anie part of ſenſ, which in the engliſh is wanting, the teacher ſhould begin with the verb, and hav-

having asked the queſtion, *who*, or *what* is in beeing, doing, or ſuffering; let him point the learners to the nominative caſe, and as the teacher doth *verbatim* give the engliſh word, ſo let the ſcholars ſtrive who can firſt put it into the beſt latine: and thus the ſcholars are to be led to the end of their engliſh rules: and in paſſing, everie latine exampel muſt be conſtrued and opened ſo far as may concern the rule unto which it is applied.

12. The practice of this laſt injunction; 1. will enabel the learners to make latine with facilitie and delight: 2. it doth hold the ſcholars to think and meditate upon thoſe principels and rules, which are the foundation

dation of all their erudition in latine, 3. it bringeth them to a verie perfect underſtanding in their grammar doctrines, ſo that there is not any jot or titel that is unknown unto them: for firſt, everie engliſh word is put into its natural place: 2. everie hard word is interpreted: 3. what is wanting to fill up the ſenſ is ſupplied: 4 everie verb is related to his own nominative: 5. everie adjective to his own ſubſtantive; and 6. that which giveth a verie readie and clear underſtanding, everie relative is referred to his own antecedent; and everie ordinal conjunctive adverb is referred to his preceding ordinal; and indeed the Solicitor is of opinion, that no exerciſe for atteining of latine,

tine, can work a deeper underſtanding in the minde, or a more firm impreſſion in the memorie.

13. By this exercitation, in one and the ſame act, the ſtudents learn aſwell to know the right ſenſ of their rules, as to make good latine.

14. This exerciſe of tranſlating into latine, being performed in the preſence of the teacher, and by his preparatives, as is ſaid, the ſcholars will learn more skill in right making of latine in one hour, than, were they left to themſelves, they could learn in two daies.

15. Until the ſcholar's have learned, by rule and cuſtom, to know of what gender, and of what declenſion nouns are; and

of

of what conjugation everie verb is, everie one having a dictionarie, let them be taught readily and quickly to finde everie word in it, which alſo will ſhew the right writeing of everie ſyllabel; in a doubtfull caſe, the dictionarie will bee found the ſureſt and readieſt help that a ſtudent can have all his life long, ſo far as it doth guid.

15. The learners having twiſe gon thorough the engliſhed *grammar*, in turning of it into latine; the firſt tranſlating beeing written, at the third like exerciſe, they will bee abel with delight, to read the engliſh ſpeedily into true latine.

SECT.

Sect. XLIII.

WHen the firſt tranſlation of the *Grammar* into latine is ended; the ſcholars ſhould everie daie take a pure latine phraſe, firſt noted in their diarie book, and the maſter, or ſom one of the ſcholars (in the audience of the maſter) pronouncing the engliſh in going before through everie mode, tenſ and perſon, as hath been ſhewed; the ſcholars ſhould ſaie it in latine, in the active and paſſive voice, and in the infinitive mode, and in the gerunds and ſupines, as the rules of conſtruction do ſhew: this exercitation, after a while, will make the learners ſo readie in making la-

tine, that ſo ſoon as they ſhall hear any thing ſpoken, they will bee readie to ſpeak it in latine.

2. As you are going onward with the ſecond tranſlation of the engliſhed *Grammar*, into latine; let twentie verſes of the latine new Teſtament bee everie daie interprteted by the teacher, with a ſhort explication of the more difficil things, of which everie one is to give an account at ſuch an hour as the maſter ſhall appoint; and by reaſon the learners have been piouſly accuſtomed, both at home, and at ſchool, to read the Scriptures, within a few weeks they will grow abel to interpret any Chapter of the Bibel into engliſh. This daily exerciſe in the Scriptures,

ptures, will nouriſh the ſcholars in godlineſs; will increaſ ſolid knowledg; in which dailie reading, the beſt latine phraſes, and the words not fore-known ſhould be written by the beſt writing ſchollar for his fellows. This exerciſe ſhould daily bee continued ſo long as the ſtudents ſhall ſtaie in the rural college.

3. When the third tranſlation from *In ſpeech*, to the end of the verſifying rules is finiſhed; there beeing ſom twentie exercitations made in engliſh, as brief as may bee, conteining matter fit to exemplifie all the chief rules; the ſcholars ſhould be put to tranſlate into latine two of thoſe exercitations every week; that ſo they may be abel with readi-

neſs to make Latine, according to everie rule of the *Grammar*: of this exerciſe the uſe will bee found exceedingly profitabel above anie that hitherto hath been commonly uſed.

4. All that have once learned over the uſe of Declenſions, Conjugations, and of the rules of Conſtruction, ſhould bee preſent at everie Lecture for Latine: for if the Teacher call upon everie one of them according to their capacities, they will do more good, by much, then if they were at anie ſolitarie exerciſe.

5. On ſom daies in the week, as the Teacher ſhall think fit, in his own preſence, (for that is it that giveth life to all that Schoars do), hee ſhall do well to varie

varie the exampels of everie rule for Latine, and to give a ſhort exampel upon everie rule of conſtruction, which may bee don within the ſpace of one hour; this will make the learners more underſtanding, and more readie in all their rules, then anie tedious learning by heart can do.

6. The Scholars having obteined an abilitie, and habitual readineſs in turning the Latine *Bibel* into Engliſh, (which will daily inure them, as a good Catechiſing, for a ſolid underſtanding the Scriptures); they ſhould bee brought to read the Poet *Virgil*, and rather *Virgil* then anie other Latine Poet: 1. Becauſ hee is free from applauding and approving of thoſe heathen-

iſh vices, and licentious luſts, which were in a kinde of reputation among the Heathen peopel. 2. For that hee hath the pureſt, & plaineſt ſanguage that can bee found in Poetrie. 3. For his ſound underſtanding of all things of which hee ſpeaketh.

At firſt, for bringing learners acquainted with the phraſe and ſtyle of *Virgil*, or of anie other autor, the Teacher ſhall do well, to write out ſom Lectures, according to the natural waie of the Latine ſpeech, and to aſcribe the proper ſignification of everie member of a ſentence, immediately after the Latine words.

2. When the Learners, to exerciſe themſelvs in the quantities of ſyllabels, are pleaſed to learn

learn to make Verſes, let them take the words of a Poet, ſo put in their natural order; and out of them, as out of well-prepared materials, by the guidance of the verſifying rules, let them compoſe and make up the ſame, or ſom other Verſes.

The learner muſt take admonition, that the Poets for making up of verſes, do uſe manie forced and ſtrained phraſes, which may not bee uſed in common Latine.

For the better underſtanding of Mythologie, and of Poetical Fictions, and of the deep wiſdom which they thought fit to hide from the eies of the vulgar; it will bee verie uſeful to collect the beſt matter, that can bee found in *Natales Comes*, and other Mythologiſts. When

When *Virgil* ſhall bee learned in a ratabel proportion, to our Countrie-teaching, it will bee a profitabel imploiment to read thoſe of *Eraſmus*, and other the beſt Latine Dialogues to a perfection; until the Scholars ſhall bee made ſo prompt and readie, that they can expreſs anie common talk in good Latine: for the better perfecting whereof, there ſhould bee a certain hour limited, both in the afore and after noon, in which the diſciples ſhould talk nothing, but in good Latine: for ſhould they bee enjoined ſo to do all the whole daie, they will becom remiſs, and accuſtom themſelvs to ſpeak careleſs, and impure and uncorrect language.

And

And thus much skill in Latine may well ſuffice for one not intending to teach others, but only learn's to make himſelf fit to follow ſo much Clerkſhip, as may enabel him to do the duties of his own ſecular vocation.

Sect. XLIV.

NOw, in the rural Colleges wee proceed to continue the exerciſe of all the forenamed arts, (the Latine tongue excepted) and to go onward in them that follow by dictates and teaching in Engliſh onely; becauſ, as hath been ſaid, the minde of the learner may bee more eaſily led on to apprehend what is taught, and not bee drawn away to muſe on the

words of a forrein language, in which the matter delivered is taught: for, as it is more eaſie for the eies of the bodie to ſee through a clear perſpective glaſs, then through one that is obſcure and darkſom: ſo it is more facil for an Engliſh man, by the eie of reaſon, to ſee through the *Medium*, and light of the Engliſh tongue; then by the more obſcure light of anie forrein language: to learn unknown arts and terms, a ſpeech and language leſs known then our own doth make the learning by much more obſcure and hard.

Not onely to make their own language more copious and fluent, but alſo this conſideration of more eaſie learning cauſſed the

the ſage Romanes, and wiſe Greeks to teach all arts and ſciences in their own tongue. For although the arts, following Emperie, were in the Chaldean tongue, before they were extant in Greek; and were taught in Greek, before they were tranſlated into Italie; yet the Greeks did not thereby think themſelvs bound to learn the liberal arts in the Chaldee language: nor did the Romanes conceiv themſelvs obliged to teach, and learn thoſe arts in the Greek tongue onely. Did wee of England, ſo much value and eſteem our own native ſpeech, as the Romanes did their Latine; if all Arts, Oratorie, and Eloquence, by continual Diſputations, elegant Dictates, and eloquent Declamations,

were

were exerciſed in our Collegiate Schools, as they were in Italie, there is not much impediment, but England might have ſuch Orators as *Tullie*, *Hortenſius*, and *Demoſthenes* were. But ſuch is our own ſupinitie, and neglect, that it would bee well for us, if wee in this learned age, could rightly uſe Orthographie, and ſpel our deſpiſed Engliſh.

Sect. XLV.

IT beeing then admitted, that teaching onely in Engliſh is to bee practis'd in our Engliſh Seminaries; and that teaching in Latine is ſolely to bee reſerved for perfectioniſts in the honored Univerſities.

The firſt obſervabel in this third Stage

Stage of our rural courſ, to which wee are now com; is, That all the arts before taught bee vigilantly continued on toward a fuller perfection, by interpoſed exerciſe of the Learners, according as the Teaching-maſters ſhall ſee cauſ: and as the other forenamed arts ſhould bee nouriſhed by due exerciſe; ſo ſhould eſpecially writing of Epiſtolarie letters, becauſ it not onely inableth for the good diſpatch of all civil affairs, but doth alſo habituate the Letter-writer, aſwel in exact civilities, as in exquiſite language. 2. The Divine art of *Logick*, the Empreſs of Arts, and Queen-Regent of reaſon, by all means muſt bee more deeply ſtudied, as beeing the principal humane

art

art, which onely teacheth the right uſe of a man's own reaſon; that is, rightly to know and judg himſelf; for the verie quiditie and eſſence of a man is his reaſon; wherein if a man, by his own inſcience and error, bee abuſed, hee ſo far looſeth his perfection, and his manlie nature.

3. Skil in the art of Rhetorick muſt bee further augmented: for what other Scholars can onely ſet forth after the ordinarie waie in plain language, the Rhetorician can ſet out, as it were, by lively colors, and moſt pleaſant and wittie flouriſhes; and, after a manner, adorning everie ſentence with flowers and roſes of artificial reſemblance; and, in a ſort, perfuming everie period, with a curious air of

ſweet

ſweet breathing cadence and pronunciation. This Rhetorical skil, with a marvellous delight of the hearers, by fiction of perſons make's dumb things to ſpeak, and dead men to talk, to reprove, to counſel and perſwade; and teacheth ſuch lively accenting of everie material word, ſuch hidden inſinuating & inſliding with ſweet modulation of the voice; that unleſs they bee verie judicious and warie, this art will potently draw the mindes of the audients, to believ any thing ſpoken by an eloquent Orator: yet you are to bee advertiſed, that no more time is to bee ſpent in anie of the foreſaid arts, but that there may bee ſufficient ſpace left to learn a competent knowledg in all other needful ſciences. SECT.

Sect. XLVI.

NOw it will be requisite, that ſom skil in Geometrie ſhould bee taught, as firſt the uſe of all common Diagrams, and Geometrical figures, the meaſuring of Triangles, plain and Spherical; the taking of levels, diſtances, hights, and profundities; how to take the deſcription of a place, to make a map of it: verie great are the uſes of this art, in Geographie, in Aſtronomie, and in Art Optick, and in Art Militarie: but eſpecially a rural ſtudent ſhould learn ſo much skil in Geometrie, that a Land-meaſurer may not deceiv him, when hee ſhall put him to arpent, aker, and mea-

meaſure Land. And here, as in all other Mathematical arts, the ſtudent muſt bee careful not to bee overtaken with the great delight wherewith the Mathematicks do too much intice manie that ſtudie them: but let the ſtudent often meditate, that hee is to ſtudie literal arts, onely ſo much as they may make him more fit for that civil vocation to which hee tendeth. Think alwaies on this, The courſ of needful knowledges is long, the time to ſtudie them is ſhort.

Sect. XLVII.

After Geometrie, next the art of Coſmographie, of Geographie, and of Topographie, ſhould bee taught. Coſmo-

mographie, that the rural ſtudents may know, 1. How that the world is, as a great compoſed bodie, of Heaven, Air, Sea and Earth, and of things in them conteined: 1. Of the King and Courtiers, in their moſt courtly ſtate, that is, of God and his Angels, as they are extant in the immoveabel Orb; then of the intelligential ſpirits, that make the ten ſeveral Celeſtial movements, that are in the two Chriſtallin Orbs, in which are no Stars, and in the other eight Sphears, which are more eaſily known by the movabel Luminaries which are in them: and how from the immovabel Orb, down to the ſurface of the Sea and Land, all the ſpace is filled with an aërie ſubſtance, of which,

that

that next beneath, in the orbicularie Heavens, to ſhew the puritie of it, is ſaid to bee ethereal: and that which hath exhalations in it downward to the earth, is called aëreall: what are the creatures in the Air, Sea, and Land all know: onely note here, that the higheſt Orb is immovabel; to wit, the heaven of glorie, the ſtate-manſion of Angels: and the loweſt, to wit, the earth, is likewiſe immovabel; as the two boundaries, limiting the large field of created ſubſtance; and all other parts of the univerſ are alwaies in an unceaſing motion: and ſheweth, that the univerſal bodie of the world is of a round figure, of which the utmoſt circumference is on everie point equidiſtant from the center

center, heart, and inmoſt part of the earth: the whole may not unfitly bee compared to a round Egg, i. which the ſhell repreſenteth the higheſt immovable part; the white of that egg reſembleth the aërie part of the world; and the yoalk yield's a ſimilitude of the earth, which, by the omnipotent decree of the Almightie, lieth immovabel in the midſt of the Element which wee call air, which air doth compaſs round both Sea and Land.

Sect. XLVIII.

Further this Coſmographical art doth ſhew thoſe Artificial circles and points, which the great Artiſans of this art have

have invented and deviſed, to ſhew the two poles and immovabel points in the North and South, on which the movabel heavens are totally turned round, in the ſpace of everie four and twentie hours: 2. The Equinoctial circle, that compaſſeth the world in the equidiſtant midſt between the two Poles. 3. This ſheweth the circles cal'd the tropick of Cancer, and the tropick of Capricorn, whoſe office is to bound in the courſ of the Sun; ſhewing that it go's but three and twentie degrees and thirtie minutes, (to wit, but 1410. Engliſh miles, as related to the earth, from the Equinoctial or midſt of the world:) from the Equinoctial either toward the North or South: this

art

art of Coſmographie ſheweth the two Polar circles to bee equally diſtant from either Polar point, as much as the Tropicks ſtand diſtant from the Equinoctial line; that theſe polar and tropical circles do divide the earth into five remarkabel ſpaces, by the learned called Zones: of which in reſpect of qualitie, the ſpace within the North and South Polar-circles are verie cold, as beeing warmed onely by the moſt oblique, and moſt glancing beams of the Sun: the two next Zones lying between, the Polar circles and the Tropicks, are called temperate, between heat and cold, as beeing made hot by thoſe raies and beams of the Sun-ſhining, that are not ſo oblique,

lique, as they that fall on the two cold Zones; nor ſo perpendicular as the Sun beams that fall on the earth, between the South and North Tropick. Laſtly, Coſmographie ſheweth that the Zone or ſpace of earth, lying between the two Tropical circles doth exceed in heat, as lying under the Sun-raies, which are ſomtime perpendicular and down right, hath alwaies beams falling on it, that com neareſt to perpendiculars, and conſequently verie fervently hot.

Sect. XLIX.

More, Coſmographie doth ſhew that everie one of the forenamed Circles, for uſe of meaſu-

measuring is divided into three hundred and sixtie spaces called degrees; of which, everie one is proportionabel unto three-score English miles, beeing referred to the magnitude of the earth: and it sheweth that as the cold South and Northern Zones are three and twentie degrees, and thirtie minutes; that is, 1410. miles in bredth, either of them severally: even so, either of the temperate Zones hath in breadth from the Polar to the Tropick circle 43. degrees; that is, 2580. English miles: and that the breadth of the Torrid Zone between the two Tropicks beeing fourtie seven degrees, conteineth 2820. miles; so that the breadth of the two cold Zones, and of the Torrid beeing

put together contein more by 480. miles, then the two Temperate Zones do: further, Coſmographie ſheweth the cauſ of Summer and Winter, by the acceſs and receſs of the Sun: that it is Winter in the South part of the world, when it is Summer in the North: it ſheweth the cauſ why the daies and nights are alwaies going longer or ſhorter: it ſheweth the cauſ of the full night, and of the twielight: and wherefore in the utmoſt North, and utmoſt South, there is but one daie, and one night in one whole year: and that the Sun, though it bee, as manie Learned men ſaie, more then three hundred times bigger then all the earth; yet in the ſpace of one hour, reſpect bee-

ing had to the earth, it is carried, the length of nine hundred miles; and in regard of the orb, in which it goeth, it passeth more swiftly than any bullet shot out of a Canon.

Sect. L.

NExt a full measure of *Geographie* should bee taught; of all humane arts, affording a studie most pleasant and profitabel: it representeth us a livelie picture of all seas and lands with all the note-worthie places that are in them: it enableth the learner to carrie in his minde a image and picture of all the principal Ports and Havens, of all Countreys and Kingdoms, of all noted Towns and Cities

on

on the face of the earth: ſo that hee hath skill and abilitie to refer every place to the particular Map of the countrey in which it ſtand's; and then to refer that national map, to that quarter map of the world, in which it is conteined: and to ſhew that quarter map in the univerſal map, or on the terreſtrial Globe, and the place ſought for; or if it bee not expreſſed, to point at the localitie where it ſhould ſtand: this art ſheweth on what point of the magnetical Compaſs the plae which wee ſeek is ſituare, in relation to the Town in which wee our ſelves are, whether eaſt-ward, weſt-ward, &c: it pointeth out the waie, by which a man is to travel unto the countrey or city of which wee

ſpeak, whether by ſea, or by land: it ſheweth the diſtance of anie place how far it is from us, to wit, how many leagues or miles it ſtand's diſtant. Without skill in this excellent knowledg no man can tell where thoſe regions and places are, which bee mentioned in the holie Scriptures, nor how far they ſtand one from the other: without this neceſſarie ſcience none can know where the land of *Canaan* lieth; none can tell how far it is between *Jeruſalem* and *Joppa*, nor which is the waie thither; nor through what countreys, hee that travelleth thither ſhould go; nor which waie it lieth from *London*; nor in how many daies journey hee maie com to thoſe places: but the art

of

of *Geogrophie* can teach all theſe things.

Without *geographical* knowledg, no man can have anie more kuowledg of anie Countreys, Towns or places reported in books of hiſtorie, nor of anie things don in forrein lands, then by ſuch phantaſtical conceits, as maie bee in young children: and for want of this precious ſcience in *Geographie*, in ſuch pitifull ignorance many do remain after they have ſpent many yeers in reading of ſacred Scriptures, and of whole volumes of hiſtorie. Without knowledg of *Geographie*, whoſoever preſumeth to diſcourſ of anie affairs don in remote places on ſea or land, can ſpeak no better of them, than men that are blinde can

ſpeak of colors: but hee that is well skilled in this nobel art, can, upon everie occaſion, ſpeak as certainly, and as readily of all the Regions and Countreys; and of all noted places, whether rivers, mountains, towns, or cities in all the world, as anie man can talk of the ſeveral fields that belong to the farm in which hee liveth.

Sect. LI.

AND alſo if ſo much time can be ſpared from learning of other needfull arts, skill and knowledg in *Topographie* ſhould bee taught: 1. as how to take a perfect deſcription of a countrey, and in it, to ſhew the aſcents, levels, and deſcents, and how

how much one ground is higher or lower than another, and the paſſages of rivers, &c. 2. This will enabel the learner to ſurveie and deſcribe a Lordſhip or manour of lands, ſhew the ſite of the manour-houſ, and of the demeſneſs: what the tenements let for term of yeers are; and what for term of life, with everie encloſed field, and its quantitie of akers and roods: what lieth in propertie, in townfield, grounds; and how much lieth in waſte and commons, with the abuttings, limitings and bounding of the whole manour: 3. It would bee a very acceptabel qualitie in an ingenuous ſcholar, if hee may bee taught the art of *Limming* & *lumining*, how to ſet forth maps

of Countreys in diſtinct and fair colors: and to deſcribe the manor-houſ, gardens, orchard and walks, and everie field with the name and quantitie of it deſcribed in colors diſtinct one from the other: alſo if edifices and buildings according to art architeck and optick can bee thus ſet forth, it will bee a work of much delight and acceptance.

In ſpecial manner, beſide other excellent uſes for ornament, the art of *lumining* will ſerv very much for the coloring of Scutchions and Arms; for the ſcholar that coveteth the repute of having a gentile and generous ſpirit, muſt learn all the common terms of *Heraldrie*, and their proper words of blazon,

zon, as rightly to name the metal, or color of an *herald's*-field: the terms by which it is quartered; the terms of the points in chief, and in order of ſubordination, with the proper names and terms of whatſoever is charged and born in an *herald*-field: and, 1. that hee know the principal ſhield-armories of the chiefeſt Princes and Cities of *Europe*: 2. Thoſe of the beſt Nobilitie in his own Countrey: 3. Of the Gentelmen among whom our ſtudent dwelleth: diſcourſ of *heraldrie* is a great ornament to anie that is better than a profeſſed Plebeian: nothing winneth more the good liking of antient Gentrie, than a fair diſcourſ of the antiquitie of their deſcent, of their arms, and

of the matrimonial matches of their Anceſtors.

Finally, hee that would maintein a good opinion of his own ſcholarſhip, ſhould ſtudie to bee underſtandingly skilfull in maps of the world, of countreys, and of provinces; and in the knowledg of the ſage hieroglyphicks of ſcutchions, and ſhield-armories: for in everie good houſ, hall, parlor, chamber or gallerie into which our rural ſtudent cometh, hee ſhall finde maps and blazon'd arms, as open books, wherein hee ſhall bee occaſioned either to make known his own diſgrace and ignorance; or to augment his reputation and learning.

SECT.

Sect. LII.

AS before were taught common obſervances of civil geſtures, for due faſhioning of the bodie: ſo now the ſcholar being com to better maturitie of age and diſcretion, the Solicitor would have the ſoul and inner man to be informed, accuſtomed, and inured, as by knowledg, ſo more chiefly by an inceſſant uſe and practice of moralizing and mannering precepts: that the rural ſtudent do not ſuffer himſelf to bee led away by ſelf-pleaſing humors, from the direction of moral reaſon; nor to bee deceived and abuſed by ill cuſtoms of bad living. The manners of a man are made

made good or bad, according as hee doth inure and accuſtom himſelf to act and do, either as reaſon and wiſe precepts do command; or his own reaſonleſs affections and paſſions do entice and perſwade.

This teaching how to obſerv ſuch conſtant actings and doings, as diſcretion, reaſon and cuſtomarie practice of the graveſt and wiſeſt men do approve, according to the wiſdom of the Greeks is called *Ethick* diſcipline, that is to ſaie, the diſcipline of aſſuetude, uſe and cuſtom; becauſ the habitude and readie abilitie to get, and to preſerv this ineſtimabel art is accuſtomed action. And likewiſe Theologues and ſacred Miniſters, have named this doctrine

ctrine of good Manner, the moral law, that is as much as to have ſaid the Common law, or cuſtomarie law. The humane *Ethick*, and the divine moral law differ verie litel more, than in the notion and qualitie under which they are taught; the Heathens or cuſtomaries taking their moral doctrine onely and ſoly from natural reaſon: and the theologues aſſuming their moral law immediately from him who is the autor and giver of reaſon it ſelf, and of reaſons law: whence *Seneca*, or whoſoever was autor of thoſe Epiſtels, which are ſaid to have been written from *Seneca* to S. *Paul*, ſaith that the Apoſtel was a man excellently learned in the Philoſophie of the Eaſt. And in veritie,

tie, ethical or cuſtomarie Philoſophie, is that ſacred fire which the antient Mythologiſts report to have been fetched from heaven, and is that onely humane learning which teacheth that high and hard doctrine of *noſce teipſum*, of truly knowing a mans ſelf: this ethical eruditi-on ſheweth how the cuſtomarie leadings of irrational affection do allure, miſlead and abuſe the voluntie and will; and how the teaching and conſtant practice of this moralizing and manner-making law, doth bring the ſoul of man to live, work, and act according to the light of true reaſon, which naturally is the higheſt perfection to which man's frail nature can bee advanced; and this conſtant acting

and

and working of the ſoul, according to the law of reaſon, is deſervedly ſtiled and called happineſs, felicitie, and ſecular bleſſedneſs; bleſſedneſs of this world beeing in verie deed no other thing, but a perpetual and inceaſing, acting, working and doing of the reaſonabel ſoul, according to the preecepts of perfect living: which cuſtom and manner of acting and living, beeing improved, and made powerabel by the acceſs and infuſion of the divine graces, is the truly ſanctified and heavenly happineſs, and the higheſt ſublimation and dignifying of mens perſons.

To attein this high and excellent art of living happily and well according to the laws of re-

rectified reaſon, a litel hearing of precepts in the rural auditorie will be ſufficient, 1. becauſ all the doctrines of it are verie agreeabel to the natural conſcience: to wit, to that individual ſcience, and perſonal knowledg which everie man naturally hath within himſelf: 2. Becauſ the eſſence and beeing of ethick learning, and teaching doth onely and totally conſiſt and ſtand in an unceaſing acting and working of the ſoul, according to the grounds and principels of each private mans own reaſon, beeing guided by the general precepts of the Ethick and moral law: They that do take more delight to have their affections chafed and warmed by the labor of another man,

ſpeaking

ſpeaking ardently out of a Pulpit, than by their own labor in doing that which they alreadie know, are like to thoſe idel ones, that chuſe rather to heat themſelves at an unhealthful fire, than by their own bodily exerciſe and labor.

Out of the *Moraliſts* the deſcriptions of the moral virtues, after the moſt perſpicuous and plain manner; with repreſentations of the ruines and miſchiefs which are produced by the contrarie vices; and an unceſſant holding of the learner to the obſervance, actioning and doing of that, which the moral precepts command; by the divine aſſiſtant help may fully ſuffice to make rural ſcholars complete in this moſt felicitizing practice

practice and art, it beeing alwaies remembred, that inceſſant cuſtom, uſe, mannering, moralization, and aſſuetude onely giveth and continueth the life and beeing of this beſt eſtate, and higheſt condition of man's nature.

Sect. LIII.

AND now there is a ſecondarie kinde of Philoſophie, or loved wiſdom, which though in a far leſs meaſure, then the former, yet in ſom proportion, muſt bee learned by our rural Collegians; to wit, that which learned Men do cal *Natural Philoſophie*; that is to ſaie, the knowledg of God's ordinarie working, in, and by the creatures: and

and ſo they ſhould learn, in a courſorie waie, the cauſſes of the Generation, Preſervation, Operation, and Corruption of the chiefeſt Creatures. 1. The abilities and diſabilities, the affections, paſſions, and Eſſence of the rational Soul. 2. The natures and properties of other Spirits, Celeſtial and infernal; becauſ wee cannot approach nigh his inviſibel nature, but by the waie of cauſſalitie, in the third place wee com to know him who is The infinit ſupernatural Spirit, that, as the ſoul of the world, doth (much like the ſoul of the leſſer world) Eſſentiate, Animate, Moderate and rule, without wearineſs, all things conteined in heaven and earth: and even as the Soul of man

man is in the moſt ſeeming unworthie parts of the bodie, without beeing vilified by them; after a like manner is the giver of motion and action unto everie member and parcel of the bodie in the parts, that to us ſeem moſt baſe, without beeing debaſed or inviled.

Theſe knowledges the cauſſes by which God doth effect and work in the world, doth much free the minde; from amazement and wonder: when our countrie Scholars ſhall bee taught the cauſſes that make thunders, lightnings, earthquakes, and the cauſſes of windes, and calms; of froſts, and of thawings; of dews, rain, fogs, ſnow, and hail: and may learn the natural cauſſes of the flow-

flowing, ebbing, ſpringing and nepeing of the ſea-tides: When they ſhall know the rational cauſ, how the Sun and Moon com to bee Eclipſed, and to bee deprived, as it ſeem's, of their light: ſhall bee brought to know that the Sea and Earth make one round bodie, which is ſuſteined and held firm in the middeſt of the air, by the word and decree of him, that is the ſupporter of all things: here are taught the cauſſes and natures of fierie apparitions in the air, and of walking fires on the earth, with the knowledg of the generation of all minerals and metals in the bowels of the earth, with innumerabel other things of wonderful delight: but becauſ this contemplative knowledg, is ſo far

far eſtranged and remote from the practive affairs of a civil vocation, the Solicitor willeth, that the rural ſtudent do ſpend verie little time in it.

It is the propertie of true wiſdom to look alwaies to the intended end, goodneſs, and happie ſtate of life which ſhee deſireth to enjoie; and to paſs by all things that do not help onward to attein that happineſs; & to leav to *Mediums* unimploied, that may further anie labor and ſtudie the better, and ſooner to obtein that wiſhed end and purpoſe.

Sect. LIIII.

NExt to the knowledg of natural Philoſophie, that is of

of things divine, rational, and irrational; animate and inanimate; in order there followeth the ſcience, of thoſe univerſal principals of Reaſon, which by learned Artiſts are called Metaphyſicks; to wit, from which cauſſes, the reaſons and cauſſes included in all other Arts are derived and drawn: and to which they are ordered in ſubordination as all the links in a chain to the firſt; of which foundations and principels, the firſt for our active and practical purpoſe may bee this.

1. The conception and thought of the higheſt underſtanding; to wit, God himſelf, is the prime and firſt *Truth:* and all cogitations and conceptions in Angels and men, are truth and veritie;

ſo

ſo far onely, as they do concord and agree with that firſt truth.

2. The limiting of that firſt truth, by the higheſt aud firſt voluntie or will, is the firſt and higheſt bonitie, and goodneſs: theſe two are the *Urims* and *Tommims*, ſo much celebrated by the divinely intuitive *Moſes*, whoſe prerogative was with the clarified eie of his intellect, to ſee face to face, him that was to other inviſibel: for that which hee call's *Urim*, plurally to ſhew the perfection of it, in God is the firſt Truth; and as related to man, is called *Urim*, Lights; and *Tommim* which is the perfect goodneſs, which is the divine decree and will: and as man according to both is conforma-

formabel, hee is ſaid to bee *jaſher*, righteous or right.

3. The conceptions and thoughts in men and Angels are held to bee true, ſo far as they accord and agree with that thought and truth which is in God.

4. The decree and deſire of man's will, is ſaid to bee good, ſo far as it is concordant to the will of God: ſo that according to this Metaphyſical doctrine the goodneſs of man is onely the agreement and conformitie of his will with the Divine will.

5. It is the truth and will of God extraordinarily revealed in the book of ſacred Scriptures: and ordinarily revealed in the volum of ſound reaſon, which ought to bee the rule and prece-

dent of the doings of all men.

6. Humane reaſon derived from *ratiocinari* to ratifie, is a correſpondent ratabelneſs, and proportion, and the conformitie of the truth of man to the truth of God.

7. The goodneſs of man's will is the proportion and conformitie that it holdeth with the firſt and divine will.

8. The higheſt point of happineſs that anie particular perſon can attein, is to order all the actions of his ſoul, and operations of his bodie, to bee conformabel to the ruling truth and will of God; and of that truth and will, which under God is eſtabliſhed to rule him, next above the truth and goodneſs of his own reaſon and will.

The

The Autor is of an opinion, that everie definition of everie total Art and Science is, and ought to bee accounted, as a Metaphysical principel: wee for our practical purpose may take these as principels.

Honor is a benevolent affection, toward a person that is beneficent to verie manie.

Praise, or due prizing and valuing of a man, is a benevolent affection due to a person that is beneficent unto som few.

Honestie is not onely a constant endevour to do all duties perteining to a private manner of life, according to the laws of equitie and humanitie; but is also a good affection due from others for such well doings.

Virtue is a constant endevour

to order all the actions of ſoul and bodie, according to the motions of a man's own good reaſon, and to the commands of moral precepts, and civil laws.

Civilitie is a conformation of a man's outward perſon, in geſtures and behaviours according to the cuſtom and faſhion of the moſt knowing men, among the beſt educated perſons, &c.

Here for our practical Students it will bee conſonant unto good art and reaſon, to take the ten words or Decalogue, to wit, the ten divine precepts as Metaphyſical principels.

1. Becauſ for ſubſtance, though not for modalitie of miniſtration, the ten precepts, called by ſom Eccleſiaſticks the law

law of Nature; and the Moral law, is the univerſal law for ruling of mankinde in all Nations throughout the world: Firſt, called the Law of Nature, becauſ it is conſonant to reaſon, which is the formal nature of man, as hee is man. 2. It is called *Lex moralis*, becauſ it preſcribeth the manner and faſhion according to which the actions of all men ſhould bee ordered.

3. The ſubſtance of divinely Morall law, is the univerſal rule and general religion of all Nations of the World: becauſ without the obſervation of the moſt part of that Law, no Nation of people can bee preſerved.

4. All Nations by putting ſom kinde of additionals and

variations to the ten precepts, do make such a Religion of them, as upon consideration of all circumstances, may best work for the preservations of their own national people: and this is the religion of all people called Heathen; to wit, becaus they live according to the moralitie and custom of the Mosaical Law, with their own qualifications.

5. There are certain customarie laws, which onely concern the ruling of the motions, gestures and stations of the outward man, and those wee call civil customs or civilities; becaus the whole essence of them is alterabel in everie Nation.

6. Personal moralities, which relate more specially to the morali-

ralizing, and mannering of everie private minde and conscience, as related to dealings toward a man's own self, or to his own private affairs with other men; is called Moral Philosophie.

7. The moral Decalogue is to bee considered as related to us, who are cal'd Christians, who stand bound by the Christian Faith, and Evangelical doctrine to observ and obeie it, according to the additionals revealed from Heaven, by our Lord and Saviour Jesus Christ.

8. Beside the additionals affixed by our Lord Christ, the general assent of Ecclesiastical rulers, hath admitted others as general for the whole societie of Christians.

9. The Eccleſiaſtick Rulers of particular ſocieties of Chriſtians, with the conſent of the univerſal Societie, have taken to themſelvs ſom Additionals, which are proper to their own Societie onely.

10. The Eccleſiaſtick Rulers of ſom particular Chriſtian Societies, have aſſumed to themſelvs Additionals without the aſſent of the univerſal Societie of Chriſtians.

11. It ſeem's to bee the dutie of an Engliſh Chriſtian to receiv and hold the particular Additionals that are moſt agreeabel to the truth of the Evangelical Scriptures, and to the unitie of the univerſal Chriſtian Societie.

It would bee a work of great wiſ-

wiſdom and profit almoſt unſpeakabel, to ſhew evidently, how all ſecondarie cauſſes and reaſons in Arts, do depend on him that is the cauſ of all cauſſes, & truth of all truths. To this Art of Metaphyſicks it onely appertein's to demonſtrate unto natural reaſon, the ſuperſpiritual nature of the Deitie, his Omniſcience, and his Omnipotence, his Eternitie, his Ubiquitie, *&c.* Which inviſibel things of God, hee, of his Fatherlie indulgence toward man, requireth that his true worſhippers do onely believ by the report of his word, without knowing them by contemplation of reaſon; which the illiterate and poor weaklings could never perform.

This little muſt now ſuffice, touching this high ſovereigntie over all humane Arts, the Metaphyſicks: For concerning Hexologies; to wit, intellectual capacities, Habitudes and Veſtitures, why they ſhould not belong to this Art, the Autor now is not at leiſure to diſpute.

Sect. LV.

FOr the inſtructing of our rural Students in ſo much knowledg of uſeful Hiſtorie, as may ſerv to make them more fit to do ſervice in their own Countrie, and in their own calling; out of all Hiſtories ſo much ſhould bee epitomized and collected as may bee eſteemed profitabel for an Engliſhman.

man. In Hiſtorie therefore the knowledg of England, Ireland, Scotland, and ſomwhat of Denmark, Germanie, France and Spain may bee ſufficient. The reading of Hiſtories onely for delight, talk, and oſtentation, is a prodigal conſumption of precious time.

The knowledg of Chronologie; to wit, of the principal matters that have been acted in the world, with the years and time under what Government, and in what Countrie they were don, is the beſt Hiſtorie-knowledg, that may beſt agree with the dailie buſineſs of an active vocation: to which ſhould bee aſſumed, the pictures of the heads of the Romane and Chriſtian Emperors, in a more full, and

and fair manner, then they have been impreſſed, for readineſs to finde, and for better information of memorie: with ſuch brief deſcriptions of their perſons and government as is uſual: the like ſhould bee had of the Kings of England and Scotland, and of all the chief Princes in Europe: it is wiſhed that in ſtead of putting them in papers, all the chief Governors of Europe were deſcribed in a volume of large paper; and that a like volume were made, conteining in large paper all the particular Maps in colors, with ſhort declarations of everie countrie in Europe.

SECT.

Sect. LVI.

ACcording to the growth in ſtudie here ſuppoſed, the ſtudent ſhould now bee fit to bee brought to learn a convenient knowledg of the laws under which men do live: for ſetting onward of which good work, there ſhould bee collected into Dictates, 1. The principel maxims of the Law of Nature; to wit of the Law of natural Reaſon; wherein the Civilians ſeem not as yet, to have dealt ſo fully, ſo Methodically and clearly, as may and ought to bee don. 2. There ſhould bee dictates made of the Laws wherein all Nations do accord, as in ſafe conduct of Embaſſadors, Matrimonie

trimonie, *&c.* 3. Of the Laws wherein all Nations do agree, that are within the ſacred Empire of Chriſtianitie, which is commonly known by the name of the civil Law, and more expreſly the civil Law of the Romanes.

1. Becauſ by it the ſtudent ſhall com to have better knowledg in the old and new Teſtament; for the Moral and Magiſtratical law reported from God by Moſes, the ſtories of *Joſhua*, *Judges*, *Kings*, and the hiſtorie of the Goſpel cannot ſo well bee underſtood as by him that hath knowledg in the civil law: and the terms of adoption, redemption, freedom, bondage, accuſation, judgment, damnation, juſtification, can never

ver bee ſo fully underſtood, without the civil Law, as they ought to bee.

2. It is neceſſarie that the civil Law ſhould bee more taught in England than it is, becauſ no man can negotiate in ſtate affairs or in civil buſineſs, as Marchant-Factors without knowledg of civil Law, which is the chief law in all Chriſtian countries, ſave onely in England and Ireland.

3. None can execute as a Judg, or as an Officer of note in the Chancerie court of England, nor in the court of Admiraltie, nor in the Engliſh conſiſtorie, touching laſt Wills and Legacies; touching Marriage and Divorce, *&c.* unleſs hee have skill in the Law Civil.

4. The

4. the grounds and reaſons of the national Laws of England cannot bee ſufficiently known without skil in the Civil law, for it deriveth all its eſſence and efficacie from the light of reaſon, & evidence of equitie; no skil or art under heaven, ſo generally, in all ages, by men of greateſt wit and judgment hath been ſtudied ſo much as the Civil Law: and what doth our Engliſh *Juſtinian*, *Bracton*, one of the ſage Fathers of our Laws? doth hee not act and write totally as a Civilian?

5. And what a cold thing is it at a Bar to hear a caſe pleaded touching a great eſtate, and nothing but bare allegations uſed out of Year-books, or Demurrers without Demonſtrative reaſons,

ſons, and convincing Arguments against which neither Demandant nor Tenent is abel to ſaie anie thing, which Arguments, Reaſons and Maximes, are onely to bee found in the Civil Law. Here the Solicitor is a Votarie, that as in thoſe parts, where the Civil Law ruleth, for the moſt part children are kept in more obedience to Parents, ſervants to Maſters, and peopel to Magiſtrates then here with us: ſo the Engliſh would imitate them: and alſo as the civil Law ſuffereth none to haue a diſpoſing power of Goods, Chattels or Lands, till hee bee five and twentie years old, that the like might bee obſerved in this Land: for commonly thoſe four years of raſh youth are climate-

materical declining and fatal to eſtates and poſſeſſions.

As hee that is beſt learned and practiſed in the Laws of England is for all ſufficient imploiments the beſt Engliſhman: even ſo hee that hath obteined moſt knowledg and experience in the Civil Law, is moſt abel and potent in powerabel reaſon for diſpatch of allaffairs in general, that are to bee acted in all buſineſs of weight and importance, private and publick.

To ſtore the Dictates for the rural College, *Vulteus*, *Minſenger* on the Inſtitutes, the *Paratitels* on the Pandects, *Aurumneus Clapmarus*, *Gunterus*, and *Lancelotus* on the Inſtitutes of the Canon Laws, *&c.* will yield plentie of materials.

SECT.

Sect. LVII.

NOw, according to order, ſuch a meaſure of skil in the laws of England, as is requiſite for a man that intendeth not to exerciſe juriſdiction, or publick profeſſion, is to bee taught in the rural ſchools. That the knowledg of the Engliſh laws ſhould bee communicated unto all Engliſh ſtudents, there is an undeniabel neceſſitie: for it is a rigor not to bee born, that the lands, poſſeſſions, bodies, liberties and lives of men, ſhould bee diſpoſed, ordered, and adjudged by laws and ſanctions, of which it is almoſt impoſſibel to have anie foreknowledg and inſtruction. If the

the laws of *England* bee the onely ſacred rules by which the civil and criminal actions of all engliſhmen ſhould be governed, then it cannot of equitie be denied, but that the knowledg of thoſe laws ſhould bee profeſſedly taught in all places convenient: In every good town of *Germanie*, *France*, and of other neighbouring Nations, the civil laws, which are the laws of their own Nation, are taught: I think it may bee affirmed, though it may bee a great diſhonor to the profeſſed ſcholars of our Land, that there are no ſtudents in this weſt part of the world, ſo ignorant and unknowing in the laws of their own countrey as Engliſh men are. It may ſeem more then ſeveritie

to

to puniſh anie one in his goods, lands or perſon for non-obſervance of thoſe laws, of which hee had no means to obtein knowledg. Firſt then, there may bee taught in this third ſtage of literate ſtudie, how to know what action may bee brought to reliev common wrongs: how the proceſs and proceeding ſhould go on from writ to writ, and from pleading to pleading, till the matter receiv judgment; what proceeding is to bee uſed after judgment to obtein ſatisfaction: here the ſtudents are to bee inſtructed, to read and underſtand all ſummons and writs, and all inſtruments in writing that concern the diſpatch of all law-buſineſs; here the reading and common under-

underſtanding of all the law French ſhould bee taught, a learning of more uſe for an Engliſhman, in his own Countrey, than if hee underſtood the *Italian*, *Spaniſh*, and the *French* tongue. A more exact knowledg of feoſments, entails and indentures for uſes ſhould here bee learned: as alſo what perteineth unto actions of ſlander, whether of perſons or of rights and titels; and alſo what uſually pertein's to forcibel entries, to riots, to the good behaviour, and eſpecially to look more deeply into the Crown-pleas of M. *Stamford*, &c. unto all which as it belong's unto the Solicitor curſorily to point, ſo it will bee a work of law-ſages, well addicted to advance learning, punctually to

preſcribe

preſcribe; to which they need not fear to lend help and hand, for this will not keep from, but will bring more corn to their mill. Laſtly, the ſtudents by nuring themſelvs to the cloſe and curt phraſe and ſpeech of the Law, and to the ſtrong lines of writs and records, acquire an abilitie to write a verie ſtrong and exact ſtyle: Rural ſtudents ought to bee inſtructed in all parts of Clerkſhip toward the Law, becauſ it qualifies them for anie further vocation. One great cauſ why the predicants of this land are ſo bold to ſaie anie thing, to magnifie their own inventions, and to gratifie ungratious incidents of times, is becauſ they do not in anie due meaſure know the

Laws

Laws and cuſtoms of other Chriſtian Nations, nor of their own. Hee that hath not the immovabel rules of fundational laws to guidhim, will occaſionally bee readie to bee led in to anie dangerous waie.

Sect. LVIII.

THe inſtitution in the Arts afore-going, having hitherto brought onward our Students; now to the dailie inſtruction, which they have by reading the Scriptures, applied on everie occaſion to their increaſing capacities, it will bee meet to inform them in natural *Theologie*, that is to ſaie, in the true knowledg of the nature (as for teachings-ſake I may ſaie) of God,

God, and of his divine will, concerning his moſt aſſured providence in producing and ordering all creatures, and ſpecially of man and his actions: ſo far as it may bee learned, as formerly by the credence and belief of his divine word, ſo now by moſt cleer, evident and plain reaſons and cauſſes, for that it is the dutie of good Chriſtians to know and ſerv God alſo, with their reaſonable ſervice: the School-dictates of which teaching, as they may bee gathered out of *Raymundus de Sabonda*, and other acute Writers of School-divinitie, ſo likewiſe, out of manie Treatiſes of late yeers publiſhed in the French tongue: for as young children, and thoſe manie that have no means of e-

ducation in School muſt bee ſe-
ſly taught, and earneſtly ex-
horted to believ the precepts,
doctrines and promiſſes for the
credit of God's Word, which
God in his Word hath charged
on them; right ſo, they to
whom God by his good provi-
dence, giveth more means of
acquiring knowledg, muſt preſs
themſelves on-ward to aid their
weakneſs of faith, by ſanctified
reaſon: for promoting of which
purpoſe, the Compoſitors of
the dictates, if it ſhall ſeem good,
may cauſ a catachetical do-
ctrine to bee raiſed on ſuch fun-
dationals as theſe: 1. By de-
monſtrating what God is in the
notion Jehovah, eternally qui-
eſcent in himſelf; as if hee were
everie where, as hee is in that
infinite

infinite extenſion above all orbs of created beeing; where hee is eternal, and of a ſuper-ſpiritual life of underſtanding and omniſcience, of power and omnipotence, of omnimodous bonitie and goodneſs, of infinite beautie, and uncreated ſplendencie, infinitely ſurmounting all created beauties and glorie; and of an infinitely joieful beatitude, above all fulneſs of apprehended felicities. 2. In the projected catachetical inſtitutes, God is to be declared not onely by the Analogie and proportion of the Chriſtian faith in Scripture; but alſo according to the analogie of reaſon in Nature, as hee is *Elohim*, the mightie working powers gradually communicacating himſelf to all creatures in

general, celeſtial, terreſtrial, corporal, ſpiritual, &c. 3. As hee communicate's himſelf reſtrictively unto man-kinde onely, by waies and means common to all Nations. 4. As hee communicateth himſelf, as hee is *Ghnim-nu-el, Emanuel, God with us* men, by ſpecial favors in the formalitie of Chriſtianiſm, to wit, unto his redeemed and ſanctified ſervants, whom hee hath committed to the ſupreme government of Chriſt's ſpiritual and kinglie realm, under the ſpiritual rule and dominion of his *vice-roy* and *vice-gerent*, the holy Ghoſt. 5. God is to bee ſet forth in that formalitie and notion, according to which, by the holie Spirit, hee doth communicate himſelf unto

Engliſh

Engliſh Chriſtians, with all relations that properly do accompanie them. 6. Everie ſtudent is to bee informed, to conſider and examine by his ſanctified reaſon and experience in himſelf, how God by his providential grace and favor from time to time hath, and now doth communicate ſpiritual bleſſings and outward benefits unto the individual perſon of an Engliſh Chriſtian, that with the *Pſalmiſt*, hee may from daie to daie, ſing unto his God new ſongs of thankſgiving; this will ſhew, that there is a great difference between himſelf and an alogal, and a logical Chriſtian.

Sect. LIX.

After the acquiſition of the premiſed Arts and mental abilities, the Student is now to bee inſtructed in Economick Diſcipline, that is to ſaie, how a familie is wiſely to bee collected, according to the proportion of everie man's wealth and degree; and how it ſhould piouſly and prudently bee kept in order and preſerved: And firſt, a countrey houſ, ſuch as thoſe of the antient Patriarchs by all prudential and induſtrious inventions and labors to bee emphytiated and improved; as how to meliorate all ſorts of ground, for corn and paſture; for fruits and herbs, and for woods

woods and timber trees; how to breed and nouriſh all kindes of great and ſmal cattel, and fowl and poulin; how to produce flax and hemp, for which take more full and better direction of the prudent M. *Markham.*

Secondly, How to maintein and order a familie in a Town or Citie according to the qualitie of everie houſholder; and how the maſter of a Familie ſhould demean himſelf toward children, ſervants and neighbors: for which directions the writers of œconomical precepts antient and modern will afford matter enough. Onely bee it obſerved, that as of all other things, which by the law of neceſſitie man ought to do, there

as but one moſt right waie and rule, by which hee can do them well, without miſcarriage and vexation; even ſo in the well ordering of a Familie, there can bee but one right and beſt waie, the which whoſoever by experimental cuſtom and fair leading precepts hath not duly learned, whether hee bee a maſter or a ſervant, through want of wiſdom to rule, or of skil to obeie, ſhall make the Familie and houſhold full of ſtrife and troubel, which is one of the greateſt maledictions that is incident unto temporal affairs: therefore it verie greatly concerneth our rural diſcipline, that œconomical Art and houſhold Government bee very ſeriouſly ſet forth and taught: foraſmuch as œconomical

conomical happineſs, and domeſtical felicitie in living godly and prudently in a Familie, is one of the greateſt ſublunarie benefits.

Secr. XL.

BEeing duly inſtructed for ordering of a private houſ; the Students are to bee informed in the next place concerning the rule and government of a weal-publick, to wit, how in a dutiful waie, they ought to yield readie obedience to Rulers and Magiſtrates; and thereby to learn how to bear rule and office: when they ſhall bee called unto ſuch dignitie.

The Art that teacheth how to rule the head Citie of a coun-

trie, with her adherent dominion, by the Greeks is called *Politie*, as much as to saie Citie-government; and as Art is a skil that sheweth the best conduct of an endeavour, to guid it onwards, to effect that work, and attein that good end, which the Artist desireth: even so it is the intent of State-politie to bring the peopel of a Nation unto a happie well-beeing, and to preserv them safe and successfull; and the highest imploiment, in mundane affairs, is to govern a Nation of peopel in peace and prosperitie: now that each one may live in welfare and happiness, as beeing the scope and end of all good Arts and Knowledg, there is a necessitie that this Art of State government should

also

alſo bee taught in our rural ſchools.

1. Becauſ it is neceſſarie that everie one ſhould know how to obeie the Government of them that are in autoritie.

2. Becauſ the nature of man is of it ſelf ſo exorbitant, that it is alwaies working againſt ſubjection and orderly ſubmiſſion, which is the onelie life and happineſs of all civil and ſociabel living: for though how it ſo fal's out is a thing hardly to bee known; yet ſo it is, that everie man hath in himſelf an *ignis fatuus*, a fool-fire of ſelf-phanſie, which ſtrive's to be predominant in everie great affair that concern's others, and eſpecially in buſineſs that pertein's to publick Government: this fire of

of plain fancie and opinion muſt bee reſtrained by wiſdom of autoritie, or otherwiſe, a preſent deſtruction, or continual diſturbance will, as a common peſtilence, infect and indanger the publick tranquilitie and welfare.

It is therefore to bee taken for a truth as clear as Sun-light, that as nothing can bee rightly ordered without skil and art: ſo the greateſt art in the world is required to rule men.

Now the *Mediums* and means by which the ruler in chief, the Divine providence ruleth over men, are Magiſtrates and Laws. Magiſtrates as ſubordinate Agents, who according to the opinion of *Plato*, muſt not bee of common qualitie, but *Theageits*,

Men

Men mooved and acted by God himself: that is, should bee men, so far as concern's affairs sublunarie; who should have, as the great *Trismegist* is said to have had, the illumination of a Prophet, the sanctitie of a Priest, and the high enthysiate spirit of a King.

As the great Magistrates are the chief agent caus; so the laws and proper art politick of everie Countrie are the chief instrumentals that are to bee used, for the well and safe government of a weal-publick of a Nation. As belonging to the laws of our Land, the greatest Lawprudent in our national Laws, said, and in his writings hath publickly professed, saying, If all the best wits in the world, during

ring one whole age, (which to common intent, is a whole hundred years,) ſhould bee ſet on work, and do nothing elſ but make Laws for England, they ſhall not bee abel to make ſuch good and wiſe Laws for England, as are already made: the moſt then that can bee in that kinde exſpected, is to faſhion them according to times and occaſions: and what form of artpolitie ſhall bee preſcribed for the dictates of our rural Schools, it pertein's onely to the wiſdom of Autoritie to appoint.

Which will bee a work of verie high importance, becauſ in thoſe Dictates and preſcribed Doctrines, there are to bee compriſed, at leaſt the fundamentals of that skil and art which is to

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moderate both the Agents and Instruments, for the well guiding and ordering of the whole land.

But if it bee objected that matters of such high nature ought not to bee divulg'd to unseason'd youth; this may serv for answer: That the great Legist Gamaliel, taught the Morals, Ceremonials, and Politicks of the kingdom of *Judah:* and the great Apostel was one of his Disciples: *Moses* himself as the reputed son of *Pharoh's* daughter, was instructed in all the Egyptian learning; where the word *all* doth import, that the Politicks of *Egypt* were also there taught: the Peripatetick, and Academick Philosophers at *Athens*, taught the politick art

arts of civil Government: and the Christian Universities, in all ages, have instructed their young Scholars in this art of State-government: and it is also needful for Students in our rural Colleges, to know by the teaching of art-politick, what is the autoritie of the Magistrates, that bear rule and office over them; and what subjection and obedience ought to bee yielded unto the ruling power.

And albeit further opposition should bee made that this strong liquor will burst these new bottels: it is replied that the prudent discretion of the Teacher should both chuse, and prepare fit vessels for it: to wit, onely such youths as bee of the elder sort; of most sober and

silent

silent dispositions, a keeper of this State-Treasure, should bee a *Tacitus*, and not a *Loquutius*; a doctrine rather fit for a retiring room, then for a publick Auditorie: and wee know that such seed as this is requireth much experimental rooting in the soil before it bee fit to bear corn. The doctrine of politie is as a sacred-fire that must long lie fomenting in the breast of the learner, before it can bee forcibel for use: and during all the time of junage, everie observance of State-affairs will add growth and vigor: and when riper years shall com, imploiment and occasion will blow and enkindel those living coals, so long before raked up in the dictates and memories of the rural discipels, and

caus

cauſ them to give light for the conduct and guiding of greateſt actions, were there no ſeed ſown, there could bee no hope of having a harveſt.

Here the Solicitor onely preſumeth with ſubmiſſion, to bee a petitioner for the on-ſetting of this, as of other uſefull knowledges, and, as it were, to give an aim; but praieth the State-prudents in their directions for abel Dictates to ſhoot home to the mark.

Sect. LXI.

THe Antient Jews, as is traditioned, had a two-fold Law reported from the moſt high Law-giver, by the Legiſt *Moſes:* one written for the uſe of

of all the peopel; the other given by *Cabal*, by word of mouth onely, and so continued without writing by Tradition from age to age; which was a doctrine onely for their Synhedrion, and seventie Elders; The Romane *Cesars* had their notitials concerning the secrets of their Empire: The State of *France* have certain Pragmaticals once everie year read openly, in their Law-Colleges: these Cabals, Notitials or Pragmaticals among other mysteries af State-affairs do shew with what Nations it is profitabel to make war; and with whom to preserv peace: these shew how far it is conducibel for the Nation, to admit the influential autoritie of the sacred Empire; and how far

to

to refuſe it: theſe Pragmaticals give occaſion to conſider at all times, the preſent poſture of all neighboring Nations, how they ſtand inclined to hold amitie with us, or hoſtilitie againſt us; theſe teach how to balance the force and aſſurance of our friends, againſt the power of profeſſed foes, *&c.*

Among other conſiderations theſe are not to bee neglected in the Pragmatical Dictates.

1. That there alwaies hath been, is, and muſt bee, a great and firm confederacie, between the Countries of the Chriſtian Empire, to preſerv themſelvs from inteſtine deſtruction at home: and againſt the great and mightie danger of the Mahumetan Empire.

2. That

2. That the Nations ſo combinding themſelvs, are by far the greateſt, ſtrongeſt, and moſt-firmlie-united confederation—that is, or can bee, within the compaſs of the Chriſtian world.

3. That this great confederation is apt and readie to cohere and agree together in enmitie and hoſtilitie againſt thoſe countries that are leſs united, and refuſe to bee their confederates and friends.

A ſecond conſideration to bee duely weighed and deeply to bee thought on, is, What is the beſt waie to bee taken for him that hath but an Armie of ten thouſand, if one com againſt him with forces of twentie thouſand; and how far it may bee ſafe for a ſmall inſularie

rie ſtate againſt the minde of the great Continent to hold and ſteer a couſ ſingular to it ſelf; and what friends it muſt have for ſupport, if the univerſal confederates ſhall make oppoſition.

A third conſideration ſhould bee, whether it bee not more ſafe and more agreeabel to the common diſpenſation of God's providence to depend upon, and to truſt unto the ordinarie means of the divine ſupport and protection, then to hope for aſſiſtance of wonder-working miracles, for their ſafe keeping of anie perſon or peopel.

The dimenſions of the Engliſh Pragmatick art ſeem, peradventure, but narrow; but beeing ſurveied, by a diſcerning perſpective of clear underſtanding,

ing, will bee found as the cloud of a hand-bredth in ſhew, that in a ſhort ſpace overſpread all the Land; it pertein's onely to ſolid experience to preſcribe Notitial Dictates for this teaching.

Sect. LXII.

HEre would bee wiſhed, that the rural ſtudents, who for perſonal means are capabel, beſide their erudition for civil manners, in their infancie and and puerage, ſhould bee inſtructed in a third degree of Nobel civilities: and in the higheſt precepts that pertein to rule and command in affairs Militarie, the arts of fortification, and of batterie and demolition: activities

ties of vaulting, of ſpeedie mounting, of deportment on Horſ-back, of right managing of a horſ, at the ring, and at tilt, *&c.* in exerciſe of modern languages, and of muſick; and in thoſe high civilities to bee practiſed in the Courts of Princes, and among great nobilitie; as danſing, and the ceremonious obſervances, uſed at great Revelings, and the more common exerciſe of the Ball, much uſed in the Citie of *Poictiers*, and other Cities in *France*, performed by an exerciſe of Muſick, Danſing, and exquiſite uſe of civilities, at the houſ of ſom good Gentelman, in the afternoons, where the young Gentrie of the Citie, by appointment uſe to meet for one week

week and ſo to another houſ; and ſpend the time in laudabel exerciſe and fair diſcourſ, without either Tobacco or tipling. All and more then the forenamed knowledges, as lumining with colors; effigiating with wax; ſculpture, *&c.* were curiouſly taught in the Nobilitie-College, under the moſt complete Monſieur *Benjamin*, in the Citie of *Paris*, before, and after the yeav 1616. ſuch order may bee given, alſo, for theſe nobel eruditions to bee exerciſed in ſom ſpecial Colleges, that England may bee inferior to no land in perfect education of her youth, and civilizing of her peopel.

Sect. LXIII.

BEcauſ, as it is hoped, theſe ſtudents that perform this third Stage of neceſſarie ſtudies, when they com to age and experience in practice, will prove verie abel men for the Menaging of anie great and weightie affairs: Here ſhould bee ſom dictates and precepts delivered, ſhewing how to take counſel, and to procure all directions that may bee had, before they begin anie buſineſs of great importance. Good counſel is the moſt ſovereign ingredient in that compoſition which doth moſt facilitate and proſper all humane affairs.

But in the firſt place, ſpeaking

ing to our purpose of educating youth; a description should bee made, to shew, That Consultation or taking of Counsel, is an act of a prudent minde, constantly endevouring to get the best directions, that may bee obteined, for a prefixing to our selvs of that end, which is the most happie state and cours of living, which wee can rationally wish, according to those special foundations, which the all-disponent providence hath limited unto each private man. By a restraint of the high disposing foresight everie person is not capabel of everie calling.

And to exemplifie this description: The good end at which a man is to aim and level in his consultation is supreme, to live

in obedience and conformitie to the will of God, that the divine Majestie may bee obeied and honored in all our actions; or is subordinate, to wit, if God bee so willing, that a man may live in such a waie of life as God doth allow, and therein may alwaies rejoice in his actions and labors.

Let the instance bee this, *Demodocus* would so educate his son that hee may live in a prosperous waie of life: now for due prosecution of this purpose:

1. *Demodocus* must make humbel and earnest praier unto the all-disponent Deitie; and in a ful sens and feeling that all his own best thoughts are uncertain, and but a shadow of a dream, must humbly beseech the

the great God and father of men, by holie instincts and motions, to lead and guid his servant *Demodocus*, to chuse and elect such a vocation and life-trade for his childe, as hee, the divine disposer, hath forechosen and ordained: this is meant by that sacred consultation by *Urim* and *Tommim*; that is to saie, by asking and praying that the Lord would make known the truth of his fore knowledg, and the will of his good pleasure by the instinct of his holie Spirit, touching the matter intended.

The leading of the good Spirit of God thus obteined; it is to bee hoped, that, *the great agent Intellect*, doth accordingly move the will and reason of *Demodocus*; for these

two are the chief inſtrumentals, on which the divine Spirit doth immediately operate: and in this ordinarie waie, wee are to ſeek and finde the Lord; that is, what his will and decree is, touching the affair, for which wee do conſult with him: here the holie Spirit of illumination doth more fully make known unto *Demodocus*, the infirmitie and weakneſs of his own thoughts and counſel, and thereupon the ſame holie Spirit, willeth and mooveth the minde of *Demodocus* to take the judgment and advice of men more skilful in the circumſtantials, that may concern him in that ſpecial buſineſs which hee hath in hand: for the counſel and advice of experienced and skilful counſellors

is an other ordinarie *Medium*, which the Lord the great counſellor willeth to bee uſed for the well projecting and working out of everie good purpoſe: hereupon hee goeth and doth conſult with ſuch abel men; and by the principal agencie of the divine Spirit, doth proſper in the proſecution and effecting of his wiſhed buſineſs.

To take in hand anie matter of moment, without ſelf-forethought, praier unto God, and conſultation, is a raſh attempt of an irrational man, in perſuance whereof hee ſhall finde troubel, vexation, and final diſappointment and miſcariage: becauſ by ſupplication hee did not enquier, to know the purpoſe of the Lord: or becauſ,

the Divine will and purpoſe beeing made known, the profecutor did not by due conſultation, follow the waie of executing the work, as the Lord of all works hath preſcribed; and when all the requiſits here afore-mentioned are duely put in ure, if for cauſ beſt known to himſelf, the great Maſter in chief ſhall not proſper the intended work, according to the hope of the worker; yet upon uſe of the waie and means aforeſaid, the Profecutor and worker ſhall receiv the gift of ſanctified patience, to wait for that better end and ſucceſs, which hee alwaies produceth, that cannot but finally work all things for the beſt.

Here the Solicitor ſhould intimate, that in conſultation, the

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consulter should alwaies forecast what to do in the second and third place, if either the main end, or anie of the *Mediums* do miss.

Here is to bee considered how manie, and how great the things are which seem to threaten miscariage and overthrow; and how both these are to bee weighed one against the other, in the just ballance of Counsel.

1. So soon as anie good purpose cometh into the minde, forthwith praier is to bee made: that God, if it seem pleasing, would make known the waie and means, how that good purpose may bee brought to good effect. 2. Praier going with it everie leasure must bee taken to think more deeply upon it: and

conference and counsel must bee so long contiuued as time can permit: Deliberation must bee long, and dispatch of doing must bee quick, as may bee.

4. Becaus men that can give counsel, are abel, and for the most part are willing, so to give counsel, as may make for their own advantage; therefore all possibel circumspection, and caution must bee used by him that would take counsel, to make choise of such counsellors as have least possibilitie, by giving of wrong counsel, to work gain to themselvs: no diabolical engine can work so certain and so unexspected destruction, as an unfaithful counsellor.

5. Hee that hopeth to enjoie the benefit of sound counsel must

muſt bee a verie godlie man: for oftentimes the preſent ſpeed of occaſion doth requier either to looſ the opportunitie, or to take a ſudden advice, as a Champion in a combate: wherein hee is to depend on the Divine Spirit, as the onely guid of his minde.

Laſtly, bee it evermore remembred, that hee that worketh leſt by fore-caſt and counſel hath the leaſt ſimilitude of a man: and the ſelf-conceited, preſumptuous, and venturous upon their own wit, without anie ſound counſel, are moſt like a beaſt: The uſe of fier, air, and water are not more requiſite for preſerving of the bodie; then conſultation is for getting and preſerving of all helps and means, by which man is made

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prosperous in soul bodie and outward estate.

Seeing no Arts nor Sciences can avail without the conduct of wise counsel, let not the teaching of this skil bee slightly regarded.

Sect. LXIV.

NOw, becaus, as of all other humane workings, the susupreme end of our rural studies should chiefly bee, that the souls and spirits of the students may bee brought to live in a more nigh familiaritie with the spirit of God, beeing that Spirit which should supremely act and rule in everie good man. In this last place, as the perfection of this our intended work,

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the waie and method is to bee prescribed, by the College for Dictates, not onely how the students should daily exercise often devotions, but also at times convenient set-apart for that purpose, must bee taught and informed, according to general heads for praier, to them prescribed, how to conceiv and meditate, examination of their own conscience; confession of sins, petitions for pardon, for more power of grace, to live the new life of obedience more and more exactly; and how to meditate of mercies received, and due thanksgiving, how to think seriously in anie publick or private chastizing, with petition for mitigation and removal; and in the duration of them for godly

ly prudence and Christian patience rightly to bear them: for perseverance in faith and obedience: for a gracious measure of spiritual strength and consolation: for the publick welfare of all people, in all godlines and righteousnes, *&c.* that so when our rural students have finished the whole cours of their learning, as out of a blessed nursarie of pietie and prudence, they may com forth from their College, not onely well prepared for som honest and profitabel calling; but also that everie Scholar may bee made perfect, as a man of God, and an exemplarie leader unto everie good work.

SECT.

Sect. LXV.

THe third ſtage and courſ of our Countrey-teaching beeing thus run thorough and ended; the fourth race for thoſe generous ſpirits, that intend to run for the high price of perfections, whereby, beyond their abilitie to direct themſelvs, they may bee made teachers in the famous Schools of Arts and Laws, and profeſsed practitioners of medicinal phyſick, and teaching Maſters in rural Colleges, and in the better ſorts of Schools: with theſe wee have no further to deal, but onely to follow them with our heartie devotions to thoſe renowned places, where the complement and perfection

of

of all our courſorie and occaſional knowledg is profeſſed and taught.

Sect. LXVI.

THus having ſet forth the great work of teaching things moſt uſefull to bee learned by engliſh Students; it next follow'sto mention the waie and *mediums*, by which this good work may bee moſt fitly don and performed.

Where the firſt *medium* is, that autoritie would bee pleaſed to take this matter into due conſideration, and appoint a general college for preſcribing and ordering all affairs held neceſſarie for the teaching of the knowledges premiſed: the collegiate

ate ſocietie to conſiſt, for the greater part of Engliſh natives, and with them of a competent number of the moſt abel men that can bee had out of ſeveral Countreys in forrein parts; men of experience in judgment, and practice in ſuch literate imploiment, that by theſe *England* may have preſcriptions and dictates for teaching of youth, as good as any the world can afford.

That this general College may have the approbation and allowance of all rural Colleges to bee erected, and of the teaching maſters to bee imploied in them; and to appoint not onely all matters to bee taught, but alſo the manner of teaching, and of the manner and order of

living

living within the ſaid Colleges.

There is a neceſſitie to have ſuch Colleges of Teachers; otherwiſe there will not bee found in any oneplace, a ſufficient number of men abel to teach all the needfull knowledges that are requiſite for the learners.

Until the general College may bee ſet up, there may bee permiſſion given, with autoritie to any that will thus collegiately aſſembel to begin this good work; but vigor and uniformitie of teaching cannot bee exſpected, till the head College ſhall bee eſtabliſhed.

Unleſs the patrons of this work, out of means heretofore given for unprofitabel uſes, can procure a better livelihood, the

teachers

teachers must bee content to live of the moderate contributibutions of those whom they teach, till within verie short time the goodness of this teaching shall win beneficence.

Sect. LXVII.

THe fruits and profits of the said general and rural Colleges (for so they must bee called, that in their inferioritie, they may bee distinguished from Colleges *Academical*,) accrewing for the benefit of the whole Land, and in special for the happiness of the Countie and Countrie, in which these rural schools shall bee erected, have relation either more specially to the profit of the Publick-weal, or they

they that in the first place have respect unto private persons are such great benefits as these:

1. Care shall bee taken that no unprofitabel learning shall bee taught, to bee laid awaie so soon as the Scholar leaveth the School; for who looketh on School-books after hee hath left going to School? but in our intended Colleges onely shall bee taught such dictates and written lessons concerning most profitabel matters, of which the Scholar shall have need and use so long as hee liveth.

2. By the varietie of knowledges here taught, the Scholars shall bee so throughly instructed in all necessarie learning, that when they put themselvs to any trade of living, they shall

ſhall not finde want of any learning, they ſhall need to uſe.

3. In teaching of neceſſarie Arts, there ſhall bee no ſuperfluous and over-teaching, which is a grievous loſing of time, but everie knowledg ſhall bee taught ſo far onely as the learner ſhall have occaſion to uſe it: and by this ſtinting and limiting of things to bee learned onely for need and uſe, a ſhort time will ſery to learn, as much as is needful of everie knowledg; and ſo the Scholar may bee haſted from art to art, in ſuch manner, that within the time limited for his frequenting the School, all the arts afore-mentioned with eaſ may bee ſufficiently learned, ſo far forth as the learner in his vocation ſhall have occaſion

to

to need and practiſe them. It is the manner of manie Teachers to keep their Scholars alwaies in learning of one thing; becauſ they themſelvs can teach nothing but that.

4. All Arts and Sciences ſhall bee taught in the engliſh tongue, and everie leſſon ſhall bee fairly written by the hand of the learner, ſo that the father, or anie underſtanding friend may ſee how the Scholar ſpendeth everie daie at the School.

5. All kindes of uſeful learning ſhall bee ſo taught, by demonſtration and evidence of arguments and reaſon; that the learner ſhall bee abel to ſhew cauſ and reaſon for all his ſpeech, and for all other things which hee learneth, which will

will so nurs and cherish the understanding and reason of the learner, that his minde will bee brought to the highest perfection, of which the learner is capabel.

6. In the Colleges the learners shall not onely bee instructed in all things, which the wisdom of superiors shall foresee to bee profitabel for them; but also their discretion shall bee informed how to use and practise all manners, and behaviors that may procure favor and acceptance in the hous where they live, and in all companies, and with all persons with whom they shall have occasion to converse.

7. By reason that all the Collegiate teaching is to bee performed

med by the learners hand-wri-
ting from the mouth of the tea-
cher in the Engliſh, which is our
onely moſt uſeful tongue, the
Scholars ſhall profit and learn
more in one moneth then other-
wiſe they can poſſibly do in
four.

8. Becauſ the intended Col-
leges ſhall bee ſet up in as manie
places as need ſhall require;
they will ſtand ſo nigh to the
parents and friends of everie
ſcholar, that from them the
learners may weekly receiv
whatſoever ſhall bee neceſſarie
for food or raiment, or for anie
other accommodation, and they
that have anie friends within four
or five miles may once in a week
go home unto them: for ſo ſoon
as the Students are to bee diſ-
miſſed

missed from the College, behaving themselvs according to the order prescribed, and performing the exercitations appointed, they may depart to lodg far off, or nigh by, as they finde best convenience; and by this supplie of things needful from friends, there may bee gotten more profitabel learning in such a rural College for fiftie shillings, than there can bee at our hodiernal Universities for ten pounds.

9. Forasmuch as the rural Colleges shall bee set up dispersedly abroad in good countrie Towns thoroughout the whole Land, it may well bee supposed that there will bee som good friends of everie scholar, within som smal distance of the

College, that will take upon himself as it were the tuition, and intuition respectively of everie Student, so that hee shall have no opportunitie (as it too often chanceth) to grow desperately corrupted, before his lewdness shall come to the notice of his parents and friends; nor will an ungratious Lad, beeing so neer som awfull over-seer, dare to venture on a reprobate cours, as hee would bee bold to do, were hee manie score miles in distance from those whom hee doth reverently fear.

All that the Solicitor hath undertaken is to give occasion that others who are well abilited, and have vacant time, may more fully look into the marvellous great benefits of this endeavour, and

and ſet forth in its well deſerved language and ornaments all motives and arguments that may abundantly bee uſed to ſtir up thoſe worthie ſpirits that have autoritie and power, to promote and further what here onely is briefly preſented.

The forementioned ſeem onely ſuch benefits, as concern private perſons, yet in regard they have reſpect to the great advantage and emolument of all both old and young, parents and children; they cannot but extend their beneficent influence to the publick alſo.

Sect. LXVIII.

NEvertheleſs here are offered ſom other conſiderations of utilitie and profit, that without any contradiction, they will obtein allowance to bee received, and reputed very profitabel, and very publick fruits and benefits.

1. If anie man finde out anie profitabel invention that may bee uſeful and beneficial for the Weal-publick, the general College will bee readie to put it into fit dictates with all requiſite qualifications; and the rural Colleges will bee obſequious in the communicating of it to their auditors and learners, that ſo it may becom a doctrine and direction

ation for the whole Land.

2. The unanimous and uniform teaching of all the beſt ſpirits and wits of our Nation, and the fortifying of them with arguments and reaſons to confirm what is taught, and to refute all gain-ſaiers, will, within few yeers, make verie abel men to uphold and defend any wholſom Laws and Conſtitutions, ordained for the benefit of the Kingdom: the labors that are uſed by manie laborious and zealous Miniſters in the Pulpit are in no wiſe ſo prevalent to further any good purpoſe, as this private teaching in ſcholes, where no prejudicate opinion, no bitter Antagoniſt ſhall be admitted to ſcoff, ſcorn and pamphletize, as they do at anie

thing againſt their own humor, delivered in a Sermon.

3. Without reſtraint ſuch Colleges ſhould bee ſet up and upheld: 1. Becauſ *wiſdom* ſhould have libertie to utter her voice, in all places of concourſ, where there may bee moſt acceſs unto her doctrine; the antient State-rulers permitted the *muſes* whom *Solomon* nameth the maidens of wiſdom, to have their manſions on the banks of all pleaſant rivers; yea, in the verie woods and mountains, which is to bee underſtood of good Towns there ſtanding; and all Chriſtian Nations (*England* and her dominions excepted) cauſ the liberal Arts, the Laws, and all other uſeful knowledg to bee collegiately taught, in

anie

ani good village, moſt convenient for the Countrey. If it bee a verie great injurie to keep the light of the Sun from the eies of the bodie; it is a far greater wrong to debar the light of requiſite knowledg from the eie of the ſoul: They ſeem to have been friends unto darkneſs, and enemies to light, who of old, in this Land, whether of ignorance or of envie, did monopôlize the teaching of the Law unto one Town onely, and onely duopôlize unto other two, the arts that, for name and nature, ſhould bee at libertie.

4. Within the intended ſcholes, without any contradiction, the nobleſt ſpirits and beſt wits of the Land may bee ſo ſeaſoned in their prime capaci-

tie with ſuch pretious liquor of Engliſh prudence, that hardly any labor ſhall after waſh out: here, as it were in the horoſcope of their civil nativitie, all the beſt off-ſpring of our engliſh nation may bee ſo immorphized and innatur'd by this collegiate influence of their firſt teaching, that what is thus here implanted, ſhall never for the future bee totally rooted out of the minde; and the Engliſh youths of the beſt wit and birth, beeing thus educated and taught; when they com to ripe yeers, by exampel and argument, will eaſily draw after themſelvs all their coëtaneans and younkers of their time.

5. This courſ of learning here preſented, with God's bleſſing beeing duly put in action, in all like-

likelihood will produce and effect in our Engliſh youth ſuch floriſhing perfection of learning and civil manners, that within few yeers it may bee aver'd, and without flaterie affirmed, that no Nation of the world doth ſo freely and fully enjoie the fruition of all uſeful knowledg, as do the children and off-ſpring of our dear mother *England*.

Now compare the defective and little profit which in time paſt hath been gotten by engliſh ſcholeing, with this teaching, abſolutely more perfect and more profitabel; they that finde, feel and ſee the invaluabel benefits of it, wil think themſelvs as happie as they who were brought out of the *obſcurities* of *Egypt*, into the *light* of the land of *Goſhen*.

FINIS.